

# The Expositor

and Current Anecdotes

Including THE TWENTIETH CENTURY PASTOR

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## Christmas In Music

WM. R. GLEN

"Hark! the herald angels sing,  
'Glory to the newborn King;  
Peace on earth and mercy mild;  
God and sinners reconciled.'"

The first Christmas was ushered in with a glorious outburst of song. "And suddenly there was with the angel a multitude of the heavenly host, praising God, and saying, 'Glory to God in the highest, and on earth peace, goodwill toward men.'" What sweet, beautiful, and angelic music that was to which the shepherds listened as they watched over their flocks in Judea on that first Christmas morning long ago.

We are not surprised then that music has so large a place in the observance of Christmas today. We feel that it must needs be so. We feel that just as the first Christmas was announced by the anthem of the heavenly choir, so earth must break forth into songs and carols with each return of the sacred Christmas Day. There is a beautiful fitness about this union of Christmas and music which we clearly perceive, and for which we are deeply grateful.

Music is largely indebted to the Christmas festival for the wonderful inspiration that it has received from it. It is impossible to estimate what Christmas has added to the riches, beauty, and influence of music. One would have to be well acquainted with the history of music, and with musical productions, to deal, even in an inadequate way, with this thought of music's debt to Christmas. But the greatest of hymn writers, the most renowned of composers, have been inspired by the theme of the Advent, and have vied with one another in expressing it in heart-touching and soul-moving music. Bach, Handel, Wagner, Mendelssohn, among the great composers; Watts, Wesley, Tate, Heber, among the great hymn-writers, are but a few who have found inspiration in the Christmas story.

Yes, music is greatly indebted to Christmas, but Christmas is likewise indebted to music. Christmas is richer, brighter, better, because of the

beautiful music that the Advent has inspired.

We all have experienced this. We have experienced it when, waking early on Christmas morning, we have heard the sweet, clear voices of the singers carol:

"Joy to the world! the Lord has come,  
Let earth receive her King;" or

"Holy night! peaceful night!  
Through the darkness beams a light."

We have experienced it when we have gone to church early on Christmas, and joined our voices with the voices of others in singing praises to "the new-born King." We have experienced it upon all those occasions when we have sung or listened to the playing or singing of the Advent music.

It is quite true that Christmas music comes and goes. Much of it is like the winter snow, lasting for a brief season, then passing to be forgotten; some no doubt worthy of a better fate. Yet if one would have some little idea of the permanent contribution that music has received from Christmas and has imparted to Christmas, let him examine any standard hymnal of the church, and he will be interested, and perhaps surprised, at the number, variety and beauty of the Advent hymns, a number of them coming down to us from very early days.

The hymn, "Adeste Fidelie," "O come, all ye faithful," goes back possibly to the thirteenth century. The Christmas hymns of Watts, Wesley, and Tate are two hundred years old. Among the best known of all the old English carols is:

"God rest you merry gentlemen,  
Let nothing you dismay,  
Remember Christ our Saviour  
Was born on Christmas Day,  
To save us all from Satan's pow'r  
When we were gone astray."



There are ancient carols from the German, French and Russian as well as from the English.

Nearly all the Advent music sounds the clear, sweet note of joy. We find it in the best known of our Christmas hymns. Some of these we have already spoken of, but we refer to them again to observe the note of joy and gladness.

"Joy to the world! the Lord has come."

"Hark! the herald angels sing,  
'Glory to the new-born King.'"

"O come, all ye faithful, triumphantly sing!"

"It came upon the midnight clear,  
That glorious song of old,  
From angels bending near the earth,  
To touch their harps of gold."

Indeed, scarcely in any of the Advent hymns is the note of joy, gladness, and triumph missing.

This is certainly as it should be. Christmas is a glad, bright, happy season, and its music must be music of joy and gladness, of praise and good cheer. Like the angel messenger it must proclaim: "Good tidings of great joy which shall be unto all the people."

In much of the Christmas music there is the note of wonder and of holy reverence, the expression of a feeling somewhat akin to that which the shepherds experienced when they listened to the heavenly host. One senses it in "Holy night! Silent night," also in "While shepherds watched their flocks by night," and in Phillips Brooks' "O little town of Bethlehem, How still we see thee lie."

This, too, is as we would expect and wish, for we do not lose our sense of wonder, of quiet reverence, of trustful awe, as we think upon the Babe who came to earth many years ago. And it might be said in passing, that the coming of a child to earth, any little babe, is ever an event of mystery and wonder.

"They are angels of God in disguise,  
His sunlight still sleeps in their tresses,  
His glory still gleams in their eyes."

In the Christmas music there is the exaltation of the Christ. That is the major note. Heaven rejoices and earth breaks forth into singing because the Christ has come.

That is in perfect keeping with the story of the nativity. The heavenly chorus sings His praises, the shepherds hasten that they may fall down and worship Him, the wise men come from far with their gifts of gold, frankincense, and myrrh, Anna and Simeon in the temple give thanks to God for the Child; all unite in worshipping, praising, exalting, the Babe of Bethlehem. The Advent music gathers to itself this glad, sweet refrain of worship and praise, and calls us to the place where:

"In a humble stall the Saviour lay  
While shepherds adoration pay—  
Shall we not come and worship too,  
The Christ to whom all praise is due?"

And wise men from the East have come  
In reverence to the sacred home—  
Shall we not bring our gifts, as they,  
And at His feet our offerings lay?

O Christ of God, I would enthrone  
Thee as my Lord and Thee alone;  
Unto Thy servant now impart  
A willing mind, a loyal heart!"

### PRAYER

Beyond this softly closing door,  
I shut the world away,  
The din of sounding street, the cry  
And clamor of the day.

As one within a cloister hears  
The vesper bells repeat  
The old refrain of love and peace,  
So here the dusk is sweet.

No dials record the speeding hours,  
No time or change is here,  
No seasons wane, no blossoms blow,  
Eternity is near.

Here is the peace that long ago,  
Lay hushed and tenderly  
Upon the soul of Him who knelt  
In dim Gethsemane.

—Arthur Wallace Peach.

### THE CHALLENGING CROSS

The traveler in London goes inevitably to St. Paul's. Its glorious dome looms over London like a sheltering roof. On the dome is the cross which is ever challenging the splendor and the misery of the city. It is in that sign that victory will come, if ever, over the material dangers and disasters of our modern life.

The cross must be personalized today if it is to be made effective. It is righteousness in terms of personal sacrifice which will cleanse the city. It is mercy and sympathy in terms of personal service which will relieve it. It is not enough to denounce the sins of the city. One must help those who are mastered by them to get the victory over them. The surveys which we make of our city miseries and dangers and buildings and population will get us nowhere unless men and women in the spirit of Christ are ministering in his name. The cross on our churches must be the symbol of the real cross in our hearts. The cross of Christ is not only a challenge to the godless and a comfort to the sorrowing, it is forever a summons to those who bear our Lord's name and have expressed their purpose to follow him.

—Rev. E. B. Allen.



# Beginning at Bethlehem

REV. LEWIS KEAST

Among the sacred places of the Holy Land none is more dear to us than Bethlehem of Judea. One is not surprised to hear again and again from the lips of tourists traveling in Palestine, the words of the shepherds who on the first Christmas night were watching their flocks along the Judean hillsides: "Let us now go even unto Bethlehem and see this thing which is come to pass, which the Lord hath made known to us." Whether we are contemplating a tour in Palestine, or a study of the historic Christ, it is always well to begin at Bethlehem.

The beauty of a beginning like this is seen in the certainty which it gives to faith. What greater words can we find than those in the first verse of the first chapter of the Book of Genesis? "In the beginning God!" The incarnation of the Son of God is the key to every act and word in the New Testament. Let us go back again to Bethlehem. Here the words of the shepherds should fill us with glad wonderment. The shepherds did not say: "Let us go and see *if* this thing is come to pass." They said: "Let us go and see this thing which *is* come to pass." Their simple, but abounding faith is a challenge to the uncertainty which prevails today. Jesus *was* born in Bethlehem of Judea.

Bethlehem is but a short distance from Jerusalem. If we leave from the southern side of the city by the way of the gate called Jaffa it is a little less than six miles. It is a small village and strange to say almost entirely occupied by Christians. But in spite of its smallness the words of the prophet ring true: "But thou, Bethlehem Ephrath, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting."

The first mention of Bethlehem is in Genesis. It was but a little way from Bethlehem that Rachel died—"Rachel died by me in the land of Canaan in the way, when yet there was but a little way to come unto Ephrath." Ephrath is the ancient name for Bethlehem.

Bethlehem is known for its productivity and its beautiful wells. It is not strange that the name itself should mean "The house of bread." It was from memories of this little village that David was heard to cry for water: "Oh! that one would give me drink of the water of the well of Bethlehem, that is at the gate." During the days of the world-war the British army found great relief when they came to the wells of Bethlehem. One can not visit Bethlehem without experiencing new life, new hope, new joy. Out of Bethlehem came the Bread of Life. Jesus said: "I am the bread of life. Blessed are they which do hunger and thirst after righteousness for they shall be filled." There is a royal feast for those who will begin at Bethlehem; and the best of all Jesus will be at the feast. The shepherds were

not disappointed. Their simple faith was amply rewarded:

"O love of the sheep, O life from the dead,  
O strength of the faint and the fearing;  
A shepherd is King, and His Kingdom will come,  
And the day of His coming is nearing."

This little village is filled with sacred remembrances. As one approaches the Grotto of the Nativity which is cut out of the limestone rock he feels he is standing on holy ground. All about us there is an awe of devotion and consecration. Here worship is made easy because the very air seems to be pregnant with divine power. We are here made to feel like the shepherds of old and the wise men who came from the East: We would bring our best, yea, our all, and lay it down at Jesus' feet.

Bethlehem brings to us not only the assurance and certainty of faith, but a renewed sense of the presence of Jesus. What greater joy can come to one this Christmas time than to know that Jesus is ours! A little boy had a new baby brother born in his home. Every day this little lad went to school he had to tell his teacher something new about the baby. One day he told teacher about the baby's hands and feet; and another day he told teacher about the baby's lovely eyes! One day teacher said to the little boy: "Johnnie, what is the best thing that you know about that little baby brother of yours?" Almost as quick as a flash the boy replied: "The best thing I know about him, teacher, is, 'he's all mine!'" Happy are we, when we come to Bethlehem, either by the tourist road or through faith, if we can say: Jesus is mine and I am His.

Matthew tells us that the wise men, after they had been to Bethlehem and had seen Jesus, returned home by another route: "And being warned of God in a dream that they should not return to Herod, they departed into their own country another way." That is even true of those who today go in faith to Bethlehem. The way of life is never quite the same again after we have found Jesus.

Bethlehem may well stand for the place where souls are born. How beautiful it would be if we associated the birth-place of Jesus with the birth of our own souls! It is there at the cradle of Christ that we begin the new life which is life indeed. If when we have knelt at the cradle of Christ there has not been born in us the life which is the life indeed then it were better that we went back to Bethlehem and began again: "If any man is in Christ he is a new creature; old things are passed away, behold all things are become new." What is the use of our trying to live without being "born!" "Marvel not that I said unto thee, Ye must be born again." God

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# Using Lunch Club Ideas in the Church

DR. ROY L. SMITH

The business men's lunch clubs, originating in Chicago with the first Rotary Club a little more than a decade ago, represent an entirely new development in club organizations and their technique of procedure has been so successful that it seems profitable to study their methods with the view to adapting some of them to church work.

A good deal of the spirit of play enters into the ordinary noon meeting. For an hour and a half the most sedate business men will act like school-boys. They play together, banter, laugh, forget their dignity and make friendships that will last a lifetime. The usual gathering of men at a church function, on the other hand, is in great danger of being formal, stiff, strained and decidedly unsocial. The Church must learn how to develop these personal friendships among her members as the lunch club does, for, aside from the spiritual aspects of the Church's work, the average man comes into a church looking for friends.

In addition to the social features of their meetings, the lunch clubs use certain very powerful psychological appeals which have been of enormous value to them. The Church has a perfect right to use many of the same methods, and some may even be used in the public services of worship. If the morning service is formal and dignified, the evening service can be made unconventional; and here the lunch club ideas will work effectively.

Prizes are pretty generally used by business men's groups. The acquisitive instinct is strong in even the least mercenary of us. We enjoy some tangible evidence of our success. Attendance prizes, special awards, marks of honor for winning groups, etc., are common lunch club devices. The writer has found the same idea very helpful when applied to the problem of church attendance.

For years the people of the church had been urged from the pulpit to "invite their friends" to the services with them and no one ever seemed to take the suggestion seriously. Then one Sunday evening a copy of Bruce Barton's book, "The Man Nobody Knows" was being reviewed from the pulpit and at the close of the review it was announced that a copy of the book would be presented the following Sunday evening to the person who had, during the week, invited the largest number of people to the services. No attempt was made to check up on these invitations, but the people were put on their honor. A greatly increased audience was present the following Sunday night and more than a dozen people were found who had invited thirty or more people each. The prize went to a young woman who had extended an invitation to two hundred and seven individuals.

This plan was varied a little the week following when a prize of a book was offered to the person having the most people actually in the service as a result of their invitation. The young man who won had invited more than sixty persons and

thirty-eight people in the audience asserted that they were present because of his invitation. At least three hundred people were found in the audience of seventeen hundred who declared they had come as a direct result of some person's personal invitation.

On another occasion a book was given to the one who brought the largest number of people to the service in one automobile. The winner was a young man who had brought thirteen people in a Ford Sedan. On another occasion a young man of the Epworth League used a large car, made several trips, and brought more than forty people to the evening service.

Dr. Rice's book of "Preachographs" was offered as a prize to the person who walked the longest distance to get to the service and a boy of fifteen won it, having walked seventy-three blocks. The newspapers sent their photographers to get his picture the next day. It was news when a boy would walk seventy-three blocks to get to church. A mother and her daughter, on another occasion, walked fifty-two blocks.

Various other conditions have been imposed from time to time such as books to the young man farthest away from home, to the young woman farthest away from home, to the father bringing the largest number of sons to the service, to the mother with the largest number of daughters with her, etc.

Methodists formerly used the public testimony with splendid results both to the audience and to the testifier but the custom does not seem to be as common of late. Many people find it very difficult to speak while standing on their feet. Moreover there is a feeling that one may be credited with a desire for display if he voluntarily stands and relates his religious experience to other men. Therefore, to relieve some embarrassments and to get some of these fine personal experiences told for the benefit of the audience the prize idea was used.

Books were offered for the best story of "What Simpson has done for me," "What this church did for someone I know," "Why I joined Simpson Church," "What this church means to me," etc. In order to get people to speak who are a little self-conscious it was made optional with the speaker whether he was to stand to his feet or not. Thus many people told their stories while seated in their pews.

It was found advisable to have two or three persons appointed to lead off with the speaking, though this previous arrangement was never confessed to the audience. It always happened that others volunteered to speak before the list of assigned speakers had been completed. As many as twenty people have been heard in a single evening and since the testimony service is featured in the newspaper advertising, it has come to

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# A Way to Escape

REV. JOHN A. HUTTON, D.D., London, England

"There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it."—1 Cor. 10:13.

The Epistles to the Corinthians were written by St. Paul in answer to letters which the Church in Corinth, or individual members of the church, had addressed to him. They had submitted various matters to him who was their father in Christ—matters dealing with their newly-adopted faith, the practice of it in the case of individuals, the public administration of it, its doctrines and sacraments; and in these epistles we have St. Paul's answers. This circumstance explains a certain abruptness and unconnectedness in the Corinthian letters, the rapid change from one subject to another—the most notable example being the sudden drop, as we may consider it to be, from the great assertion of the Resurrection, in the fifteenth chapter to the subject which is introduced in the sixteenth chapter; "Now concerning the collection."

The fact is, the Apostle, who had to find room in his short life for such an amount of work, is hastening through a series of questions, of difficulties which had been proposed to him by the Church in Corinth, and he is dealing with them just as they meet his eye or recur to his memory.

What question was it, I wonder, what difficulty, that led him to put into writing those wise and gracious words: "There hath no temptation taken you but such as is common to man; but God is faithful who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it."

What kind of difficulty was that an answer to? Have we here St. Paul's gentle and understanding treatment of a confession that had been made to him? In that case, a confession of what? Just this, I believe: that he, or she, was finding it hard to live in the city of Corinth—in the moral and spiritual sense. That he was not making any progress as a Christian. That he did not seem to be getting any better, but rather worse—for he was getting older and losing hope. That things, appetites and passions, the call of the world, which as he honestly believed he had repudiated for ever when he joined the Church, were now putting in an appearance again, were now making overtures to him again, degrading him in his own eyes, making him feel insecure, and worst of all leading him to ask himself whether he was a whit better than the heathen round about him who made none of his professions.

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I think it was a case of that kind which St. Paul had before him when he wrote the words which I am taking as a text. He is trying to help a man

who is honestly distressed about his own poor achievements in the way of character—a man who feels himself visited, and invited, by imaginations and purposes so rank and unchastened that he wonders whether he is in any sense a good man at all, whether his religion, his piety, all the goodness he ever displays, is not simply a kind of veneer, a kind of outside decency or good manners, in no sense the candid expression of his true and abiding nature.

It is a state of mind which, at various stages, with varying degrees of intensity and darkness, visits and tempts every one who has received the effectual call of God.

It is a condition which I believe we have all of us felt and at times do still feel—that we are not making progress, that we are little better than we were, that we are still liable to the intrusion of moods, of ways of looking at things, of such a kind that were we to yield to them, we should be no better than the people who believe in nothing and live accordingly.

\* \* \*

And now see how the Apostle deals with a case of this kind, which is so often our own case. Particularly do I wish you to feel along with me at once the Apostle's sympathy yet his firmness, his deep religiousness, commending the man with all his sins to God, yet his strong and ordinary good sense telling the man that—to use the phrase—he must not stand to be shot at.

At the outset, and with his first words, he assures this one who has confided his contrition to him, that the temptations which he is lamenting are common to all. That he is not alone in feeling those arrows of the wicked one and not alone in having those thoughts about himself in consequence. Now this was a great service. It is a great service to one who for private reasons is troubled about himself, to be assured that he is not alone; that the feeling of moral danger and of shamefacedness, which at times paralyzes him and in acute moments makes him a horror and a sham to himself—that that is not peculiar to him. That so far, "there hath no temptation taken him but such as is common to man." I say it is a great service when a wave of this kind comes over you to know that you are not alone. But it is a service, and it makes for your true good only when the same conclusion is drawn from the fact that you are not alone, as St. Paul draws here. For it may be a very bad thing, a very whisper of the Evil One to tell any one who is troubled about his private moral failures, that "really everybody is alike," that "we are only men" that is to say, "we must not expect too much of ourselves." I know of no more insidious snare, or one which more often succeeds with us than the suggestion that we are making a mountain of a molehill, that everybody beneath the surface is alike, that at the worst we are depressed



or tired or needing a holiday. For, to be ready to justify ourselves, to make excuses, is to shut out all prospect of growth in holiness; nay, it is to commit ourselves to the commonplace. To blame ourselves and only ourselves is to keep the narrow way! To excuse ourselves is to fall away from grace!

The fact is, there are two ways of saying what St. Paul says here: "No temptation hath taken you but such as is common to man." You may say it as St. Paul says it here, in order to help a man up, in order to compose his mind in God; or you may say it, in order to help a man down, in order to put him off his own seriousness, with the view of reconciling him to a poor and unworthy, it may be even a sinful life, against which all the time the Holy Spirit within the man is protesting and crying out.

When St. Paul said, "There hath no temptation taken you but such as is common to man," he did not mean that it is a hopeless business for a man to gain a clean victory over his own turbulent nature; he did not mean that we can never be anything but a poor set from the spiritual point of view. He did not mean that because temptation is universal, therefore we should submit to it, and take no course for our own safety; that because it is universal therefore it is not serious.

He means the very opposite of all that slack and unmanly talk. He means to say that there is help for all of us with regard to it, in God. There is comfort in the thought that when we are enduring temptation we are not alone; that rather we are fighting, in our own heart, the great battle of the Spirit in the human race, and do in our measure accomplish the great enterprise of God in providence and in grace; that we are doing the one becoming thing, striking our blow in the illimitable warfare.

That is a great thought, qualified to touch the sense of honor in every soul that is not past feeling. But he is a traitor to his own destiny, he has gone down in the rear among the slaves, who will not be faithful to his own moral uneasiness; but sinking back upon excuses, catching at reasons from the wisdom of the world, which is foolishness with God, repeats to himself, "Why, we are all alike," and goes to sleep — it may be from the point of view of character and destiny never to awake again in time or eternity.

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And now I shall state very quickly and in few words the ideas which in addition seem to lie within the verse. Only remember that the Apostle is trying to help some one who we may be sure was vexed and disheartened because he seemed never to be getting out of the embarrassment of temptation, who seemed to himself to be always threatened, always ready to fall, and who, in consequence was depressed, not knowing what to think of himself.

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After assuring him, in the sense I have given, that this condition is not peculiar to him, the Apostle continues: "God is faithful." In saying that, St. Paul said everything that may be said

upon the matter in hand. Occurring where they do, the words mean that God, who puts it into a man's heart to arise out of his ancient sin or sloth, will be at the man's side when he does arise.

Now we must believe, that what God really asks us to do he will enable us to do. What I feel to be a demand in the region of my spirit, I acknowledge at the same moment to be a power in the region of my spirit. Here demand is inspiration. God is faithful. He always accompanies his word to a man, with power. Did you ever feel the impulse within you to become a better man — or to become altogether a good man (which is more) for to become a better man — there we are dealing with ourselves, with our own notions and with the standards of the world; whereas to become a good man — there we are dealing with God, with Christ. So that there are many who are prepared to become better men, who are not prepared to become good men; witness St. Augustine at a certain stage. But did you ever feel the impulse within you, surging up like the water of Siloam, to become a good man, without at the same time feeling that somehow you might, that it was possible?

You may, of course have begun to count the cost, and in that way you may have cut off your connection with the Spirit; but at the moment when you heard God's voice you were aware that it was accompanied by power.

"God is faithful, who will not suffer you to be tempted beyond your strength" — beyond the strength, that is to say with which he is prepared to endow you. Indeed it is this which constitutes the authority, the authenticity of a demand from God — that at the very moment when it is laid upon us, we are conscious of a tide of God's Spirit waiting for us to launch ourselves out upon it!

The Apostle continues: God "will with the temptation also make a way of escape." The idea of "escaping," the word itself, has an air of cowardice about it which we may be sure does not belong to it. St. Paul was no coward. Still there are those — not friends to the Christian view most likely — who will be ready to resent as a spiritual counsel, anything of the nature of "escaping" or running away. "No, no!" these will say, "no moral teaching can claim to be final or the highest, which recommends people when beset by temptation to run away, to escape. It can be no real victory over evil to run away from it." But let us not be "righteous overmuch."

St. Paul, indeed uses no grand language as to what a man should do when he finds himself beset by temptations. He does not in this place recommend him to draw his sword from his sheath, and plant his right foot forward, and do many another splendid thing which sounds well when addressed to a great audience, but which, as a matter of fact is all so futile in those actual hot hours when we are being tempted. No; St. Paul tells us here that when we are tempted, the only wise thing, the one real thing — for it is the one possible thing — is to run away, to bolt, yes, for our life.

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# Cultivating The Interdenominational Mind

REV. ORVIS F. JORDAN

In a little town in Ohio for many years a little church flourished, happy in the ignorance of its many errors. One day an evangelist came to town and expounded the exceeding sinfulness of worshipping God with a machine, pointing an accusing finger at the church organ. The result was that a section of the church withdrew and built a small meeting house where the tunes were pitched by a tuning fork instead of an organ, thus bringing church practice nearer Scripture teaching. This second church lived for awhile in happy ignorance of its errors, but one day a religious teacher came to town and expounded the Word of God more perfectly. Among other teachings was one that there was no Scripture for holding a funeral service. In defence of this great discovery another congregation was organized that built a meeting house about the size of a railway box-car. The assurance of this group of pure Scripture type of Christians was in inverse ratio to its size. It confidently asserted that none would go to heaven who did not hold to its tenets. As it is the only congregation of its kind in the world, it seems a certainty that heaven will be about the size of a box-car.

The day for such intense denominationalness is about over. In most communities there is a big jury of the ungodly from whom occasional converts are made. This jury usually decides in behalf of the minister who is tolerant in his attitude toward other Christians. It likes a man with convictions, but does not enthuse over the parson who is all logic and no heart. Religious debates have well-nigh disappeared from the face of the earth. The trouble with a religious debate is that both preachers always lose.

The need of the hour is the man with the interdenominational mind. Even if he really desires to advance his own denomination, he will find that a knowledge of other beliefs and other segments of church history will help greatly in presenting his own. But the man who starts out on an honest piece of research in this history of the denominations will find too much to admire to remain long in the critical mood. Of course most of our Protestant ministers have read the life of Martin Luther. We feel a thrill whenever we repeat his words: "Here I stand; I cannot do otherwise; God help me." There are great moments in the life of John Calvin, but very few of us know about those. Seldom is it that anyone except a Presbyterian reads the life of John Knox, in which there is mingled the truth and error that goes with the life of every one of the great reformers. But John Knox has much to teach any man who will get acquainted with him. Lloyd George recently called John Wesley the greatest character in the history of religion in England during the past two hundred and fifty years. Wesley's journal is a permanent contribution to the literature of the Christian religion. It is seldom, however, that

anyone except a Methodist ever reads this journal. Alexander Campbell came to this country to become a minister in the keeping of a vow to God made when he was in imminent danger of shipwreck. He spent a life-time in gospel ministry without ever taking a dollar for preaching, though he had no objection to ministerial salaries. He was a sort of a higher critic before America had heard of the higher criticism, and though sometimes engaged in religious debates with his neighbors, he yet cherished the hope of the final unity of the church of God. Two million people throughout the world read his writings, but few other people ever do. What an education it would be for any minister to take a course in religious biography including Martin Luther, John Calvin, John Knox, George Fox, John Bunyan, John Wesley, Roger Williams and Alexander Campbell.

Seldom will one find in a ministerial library the books of worship of the various churches. The Prayer Book of the Episcopalians is the greatest book of its kind in the English language. Much of it was taken from the literature of the church universal. Yet one can find thousands of evangelicals who have never read it. How beautifully has the Presbyterian Book of Common Worship in America modified many of the older forms. The Methodists have a Discipline in which is not only ritual but church polity. These official service manuals of the denominations have in them directions for the conduct of church business. Some denominations have no manuals and an official board meeting is often a disorderly procedure. These great hand-books will enrich the mind of any minister who will read them.

In the cultivation of the interdenominational mind the thing that the modern minister is most apt to do is to subscribe for some denominational newspapers other than his own. Here he often finds movements and methods in religion with which he would not otherwise be familiar. A man who has read a Methodist newspaper during the great days of the Centenary would be lifted out of small ideas of missionary achievement. The Episcopalian newspapers tell the story of aspirations for church unity which have in them a certain dogma about the necessity of bishops. Such journals challenge us to organize our thinking about the essence of a Christian church. Baptists demonstrate to us how people with the widest theological differences extending almost the whole gamut from Unitarianism to High Church Dogma may agree in the spirit of liberty and love to tolerate each other in the same church. Congregational journals are full of the interest in a more intelligent Christianity while Presbyterian journals are full of stories of local churches that have a social program. The best way for me to stir up the people in my denomination is to



tell them what great things are being done by the Methodists or Presbyterians.

Of course the very best place of all to gain the interdenominational mind is in fellowship with men of other communions. The summer schools, Sunday School conventions and union ministers' meetings all make their contribution to this good process.

There is a persistent demand these days for ministers who can understand the religious attitude of all the evangelical congregations. Thousands of churches in the land are denominational churches, but are nevertheless the only churches in their particular field. The Presbyterian church at Argyle, Ill., or the Disciple church at Gurnee, Illinois, must find a place for people of all the religious denominations, or else confess that there is need of competing churches. Sometimes these denominational churches call themselves "community churches" but more often they do not. The success of a church in such a field is limited by the ability of the minister to share the religious aspirations of all the people in the area. One finds thousands of Christians who have at different periods in their lives been compelled to work with one or another of the religious denominations. These Christian people have been compelled by force of circumstances to acquire in some measure the interdenominational mind. They are so sure that these experiences have made them better Christians that they constitute an element in all the churches that insist continually upon a pulpit that shows itself sympathetic to all that is good in American Christianity.

Nor must one forget that there are now in this country eight hundred community and federated churches. Eighty of these congregations are to be found in the state of Iowa alone. These have already organized sufficiently to establish a pulpit-supply bureau. The community churches have a journal which will be published as a monthly henceforth, called the Community Churchman. Many of these community churches are already large and powerful institutions. St. Paul's church at Beverly Hills, Chicago, supports two missionaries in China. The Community church at Glencoe, Ill., has one of the finest church edifices north of Chicago in the smaller suburban towns. But when one of these pulpits falls vacant, there is grave difficulty in securing a minister. Of course many ministers would accept a call to such a church. But not any minister will do. He must have the interdenominational mind or he is certain to be a serious misfit. If a Methodist is called, the laymen will watch for a Methodist bias, and Methodist phraseology is chalked up on the debit side of the ledger no matter how conscientious the man may be. Success waits for the man who can go into a Presbyterian home and talk intelligently about recent action of General Assembly, or into a Baptist home and name a Baptist college.

It is usually charged that the man in a community church has but little left to preach. On the contrary the contact with varied religious groups will enlarge the preaching materials of any minister. The Christian Gospel was not invented

by the Episcopalians or the Congregationalists. It is the property of us all and a man can usually preach the Gospel as he has always preached it, provided he will take his illustrations from the life and achievements of all the saints of God.

There are some who believe that the interdenominational mind must give way some time to an indenominational mind. One hears much about church unity whenever he attend conventions of the Episcopalians, Presbyterians, Congregationalists or Disciples. There are great apostles of unity in every large denomination in America. If this is a goal that we should achieve, then the acquisition of the interdenominational mind is so much pure gain in the direction of unity. Bishop Anderson, Episcopal bishop of Chicago, believes in unity by inclusion rather than by exclusion. He has expressed the belief that in the united church every great conviction of every great Christian organization should be included. Christian unity is a matter of maximums of faith rather than of minimums.

Whatever the case may be with regard to the organic unity of the church we must all believe in the operation of the Holy Spirit independent of denominational walls. Jesus said, "Other sheep I have, not of this fold." God's Holy Spirit has spoken to men and women in every great Christian denomination. To hold to the narrow and sectarian course is to close one's ears to the voice of the Holy Spirit. What the Spirit has said to Presbyterians might on occasion have enormous value to Methodists. There are not many Holy Spirits, but just one, and it is our duty to hear Him no matter where or how He may speak.

## ***Beginning at Bethlehem***

*(Continued from page 285)*

does not expect us to live his life without first breathing in us the spirit of the new life. The great miracle of Bethlehem is the miracle of the new "birth." Jesus not only tells me how to live, He is my life, my joy, my all!

If we again begin at Bethlehem, the promise is sure: "I will make all things new." A new way and a new life in the way. We shall go out on a new and living way. What a message for Christmas and the New Year! What a message for a world so sadly in need of a new birth! There never was a day when the comfort and the promise of this pure word of God was so much needed. "O come, let us worship and bow down: let us kneel before the Lord our maker!"

Beginning at Bethlehem, I shall not only have a new life and enter upon a new way—I shall have a new name. "To him that overcometh, will I give a white stone, and upon the stone a new name written." He hath set his seal upon me. Bethlehem brings again the message of a new song. Here we hear the angels sing. "He hath put a new song in my mouth even praises unto our God." Christ stands ready to redeem the promise made long ago: "I will make all things new!"



# Advertising the Lord's Work

REV. P. E. HOLDCRAFT

It is no secret that big business depends largely upon publicity for success. If most great commercial and manufacturing concerns were suddenly deprived of the pull of advertising they would speedily go into bankruptcy. It is practically impossible for one with eyes to escape reading what the business interests want us to read. More than half of the newspapers and magazines are filled with display advertising. It is claimed that the best art today is commercial art, as the best artistic talent is employed to illustrate for business concerns. No longer do we have to go to the art galleries to see what is new in art; we can see it on the pages of the best magazines. When we speed out over the open trails we see a landscape made unsightly by huge billboards at every turn. We resent the imposition, but we read the advertisement just the same. Handbills are thrown into our doorways and parked autos, posters hang conspicuously in the stores, snappy cards are panelled in the street cars, clowns parade the down-town streets with advertisements upon their backs, and the druggist will give you a little booklet which tells that "Perkin's Patent Porous Plaster Will Make Your Aches and Pains Fly Faster." As aforesaid, the big business interests depend upon advertising to rake in the shekels. The advertising manager gets more pay than the production manager.

The church, always slow to take advantage of modern means of extending her influence, has held aloof from the advertising game. Although engaged in the biggest business on earth, one would never suspect it by her publicity program.

Let us consider a few objections to advertising the Lord's Work.

*"It is Unethical."* There are those who place the church alongside the medical fraternity, and say it is unethical to advertise. Soon this stock objection must be abandoned, as the medicees are casting wistful eyes towards publicity freedom. Dentists, chiropractors, opticians, and specialists of various kinds advertise to a great extent. Many skilled physicians have advertised medicines they have found successful after years of experiences, and why not? We have no desire to do the "unethical" or lower the dignity of the church, but perhaps it would be a good thing if we did lose some of our starch and superficiality. The Priest and the Levite had dignity and ethical culture, while the lowly Samaritan knelt to minister to the sufferer by the wayside. Perhaps if some of our churches and Bible schools would lay off their flowing robes and artificiality they could the better reach "the man in the street," and the folks of "the crowded ways of life."

*"It Costs Too Much."* Big business answers this objection. It isn't so much the high cost of advertising, but of not advertising. Big business doesn't spread names across a news sheet, and pay the bill, just for fun. They know "it pays to advertise."

Big merchants put money into advertising as cheerfully as farmers put fertilizer into the earth.

*"They Never Did Do It."* No, and they didn't use bath-tubs, electric lights, autos, telephones, and radios years ago, for the simple reason that there were none. Jesus Christ and the apostles used every conceivable means and device to help scatter the glad news. They were strictly up-to-date. The dinosaur and other prehistoric mammals are extinct because they couldn't adapt themselves to a changing environment; ditto many churches.

Why Should the Church and Her Auxiliaries Advertise?

*We have something Worth Advertising.* Many business concerns are better at advertising than at producing the goods. The church need not fear misrepresentation in heralding to the world that we have a wonderful Saviour, in inviting hungry souls to come and dine, or the thirsty to the Fountain of Living Waters. Unqualifiedly, and with absolute confidence, we may "shout from the housetops" the merits and glories of the cause of Christ.

*The Church Should Keep Up-to-Date.* Some think church advertising is a form of idolatry and a falling away from the faith. And some don't discriminate between old-time religion and old-time furniture. By all means, let us preserve the spiritual landmarks of our faith. Let us keep the noble traditions passed to us by the fathers. But our best traditions call for using every honorable means to reach more people with the Gospel. If Luther had had the printing press, he wouldn't have nailed his theses to the church door. The meat and bread and potatoes of today are essentially the same as in the long ago, but the butcher and baker and grocer use different means to market their commodities. The Gospel we love is the same today as when it was enunciated by the Galilean, but we must use twentieth-century means of presenting it to twentieth-century folks.

*The Lord Wants the Places Filled at His Banquet Table.* What other thought than publicity is in evidence in the parable of our Lord wherein he bade his servants go out into the highways and compel guests to come in? When we have a social function in our homes, do we hesitate using the services of the printer in preparing the invitations? Thousands of hungry souls pass our churches day by day wondering how to get in. Many ministers and church workers are wondering how to get them in. It is impossible to reach each passer-by with a handshake and a personal word of welcome; but it is possible to have a cheery invitation on the bulletin board, and in the local paper. It is possible to equip willing workers with catchy cards of invitation to the Lord's Day services.

*There is Bible Precedent.* Doctor Reisner considered the rainbow an advertisement; Jacob ad-

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# The Daily Mail For the King's Business

MURDOCH MACKINNON, M.A., D.D.

There is no agency that can compensate for the want of personal contact. There is an appeal and a persuasion and the going out of virtue from personality to personality that cannot be experienced except where minister and people can meet face to face and in quiet, serious conversation act and react on one another and reveal the hidden powers and intentions of the soul. Fire is kindled only by fire and personal life by personal fires.

But there are times and circumstances when it is physically impossible for a minister to come into personal contact with all his people, when, for example, the Easter Season is coming on. The demands are too numerous and the time limited and yet "the King's business demandeth haste." Even when the minister may be able to have a personal interview with every one whom he carries in his heart as a prospective member, a letter kindly conceived may become the agency making possible the interview, or creating the atmosphere and establishing the relationship where the interview may be profitable and conclusive.

There are people who will read, ponder and inwardly digest what has in brief and pointed form been put down within the compass of a single letter, whereas their memory of the conversation tends to become more and more indefinite with the result that the conclusion desired may not be created. Every church has within it at least three classes of people, divided, not according to their social or financial standing, but according to their attitude to the essential things in the membership of the Christian church. There are those you depend on to uphold your hands in every worthy effort concerning the spiritual interests of the congregation. Some of these earnest and worthy people fail to make the progress in the Christian life which it is intended they should make, not because they have been lacking in sincerity of purpose, but because we have been lacking in sagacity and wisdom in providing them with the necessary spiritual exercise which would have enabled them to stir up the gift that is in them, to exercise their spiritual facilities to their own inward enrichment and to the substantial strengthening of the Christian church. We have *impressed* them with the urgency of the Christian message, but we have not provided them with the facility nor stimulated them in the direction of giving *expression* to their gifts in terms of co-operative service. There are few situations more damaging to the religious life than that in which people find themselves stirred to their very depths by the power and appeal of the gospel message and who go out from the services of the Church with no hint that the light that came to them must be shared or that the fire in their souls must kindle the souls of others. Nothing happens until another day of worship returns and again the emotions are aroused but this time in a less marked way. Eventually the message no longer

makes any particular impression because the facility for expression had not been provided.

The suggestion is submitted then that a minister may very well choose some of the wisest and most tactful people in his congregation and challenge them to share with him in the sacred ministry of gathering in the fruits of years' sowing. They may be brought together and prepared for their work and they can be stimulated by some such letter as the following:

"Dear Friends:

"We are looking forward to our first Easter in the United Church of Canada and to our first Easter Communion together as minister and people in this congregation. If the season is to be notable, every one of us must play a part. Investments of personal influence and service are not for the few but for all. It was never intended that in the Christian Church recruiting for Membership should be the work of one man. It is the privilege of every professing Christian to speak the word and do the thing that will encourage others to a decision leading them into the open fellowship of the Church.

"In our young Congregation today the opportunities are abundant. There are more people to be seen than any one person can overtake. I am writing you as one of our communicants to request that you set before yourself the definite task of approaching and speaking to a few whom you know and can influence and who should be joining our Church at this time. You meet them in their homes or at business or elsewhere. A quiet friendly talk with you may count for much and as a result you may have the joy of coming up to the communion not empty handed. Some people need to be encouraged. A suggestion, a friendly conversation, a kindly invitation from you may have far-reaching results.

"If you will do this, and every one who receives this letter will do even a little, it will have a cumulative effect that will, I am sure, be an inspiration to us all. Let us so labor together with God that the forthcoming communion season may be memorable in the history of our congregation and in the experience of our people.

"We are having devotional meetings in the Church every evening during pre-Easter week. I will be at home to new members every Wednesday afternoon this month from 3 to 5, and in the Church Vestry every Wednesday evening from 9 to 9:30. Thanking you for your co-operation and with kind regards.

"Yours sincerely."

At the Communion following the issuing of this letter, there were received into full fellowship of the Church one hundred and twelve new mem-



ers. Every one of them the minister had seen and spoken to personally but, without doubt, the ground was prepared and barriers removed by the kindly approach of a considerable number of people who were encouraged to attempt "individual work for individuals" by this brief letter. Action at this point did three things, it brought the minister into closer contact with his fellow-workers; it gave his best people the opportunity to do Christian work to their own growth in grace and it proved a rich blessing to all those who, through these human but sincere efforts, were brought into open fellowship with God and his people.

Then there are those who came into the fellowship of the Church years ago, it may be, and, for one reason or another, the first ardor has cooled and the enthusiasm and devotion which marked the early years of Christian experience are no longer in evidence. The services of the Church and the Register of Communion attendance both confirm the suspicion that the fires are dying down and that these people sadly need to offer the prayer of the psalmist,

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## Advertising the Lord's Work

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advertised a fact by piling up stones at Bethel Moses brought the law down from Sinai advertised a stone; a flaming sword was placed in Eden as a side-board; Pilate erected a sign over the cross; and in Hab. 2:2 we read, "Write the vision and make it plain, that he may run that readeth it." The Bethlehem star was an advertisement, and likewise the Bible as a whole, for did not theaviour say, "They are they which testify of me?" Therefore, let us be "all things to all men" in order to win them to Jesus Christ. The end justifies the means in this instance. Many are attracted through idle curiosity, but some who come to scoff remain to pray."

Get into the advertising game. Let the world know you are in the biggest business on earth, the King's Business. Get space in the local papers. Pay for it if necessary. Erect, and keep up-to-date, a bulletin board on your church. It's a sort of show-window. Have a church printery, and print your parish bulletins, calendars, etc. Use the illuminated sign, the illuminated cross, the occasional privilege of broadcasting religion via the radio. As churchmen, let us use every honorable means to "publish glad tidings."—*Rev. Paul E. Oldcraft in the Otterbein Teacher.*

## Using Club Ideas

*(Continued from page 286)*

attract many folk who are interested in these gripping heart stories. The speakers, on the other hand, were testifying without knowing it. One lunch club was trying to raise funds for a boy's camp. They erected a great bulletin board and posted the names of all their members on it at board—each member's name being on a separate card. As fast as the men made sub-

scriptions to the fund a gold star was pasted on the card with their name. This same idea was used in connection with Simpson's campaign for missions, though in a different form. The big bulletin was placed in the rear of the auditorium. Built of composition board and painted a dark green color, the cards became very conspicuous. Across the top of the bulletin appeared this phrase in gold letters, "Going into all the world," underneath, in a small letter were the words, "The persons whose names appear hereon are supporting the World Service Program of the Methodist Episcopal Church." At the bottom of the board there was a line saying, "There is room on this board for your name." No amounts were listed so that the smallest contribution could not be distinguished from the largest gift. But the bulletin board did much to increase the giving of the congregation.

The lunch clubs have announcements made each week concerning their sick members. The writer is acquainted with several churches which have a committee appointed for the purpose of getting last minute news of the sick folk and then at an opportune moment in the morning service the committee is given a minute for their announcement and this is followed by a prayer from the minister in behalf of the ill ones. Where the illness is long-continued and the task of answering the telephone is liable to become a burden, the congregation is asked to refrain from calling the house, but to call the church office for news, or some designated friend. No friend can render a finer service to a family in time of illness than this of taking the burden of the telephone off their shoulders.

A Sunday School class used the "Attendance Prize" idea very successfully. Each person was asked to sign an attendance slip each Sunday morning. This slip provided an excellent record for the class secretary. The following Sunday an attendance prize was awarded to the person whose slip was drawn out of the hat, no one being entitled to the prize who was not present. This has the effect of stabilizing attendance for no one could get a prize without being present two Sundays in succession.

In attendance contests the lunch clubs have divided into teams with leaders and prizes given to the team making the best showing throughout a given period of time. A church membership could be divided in the same way with a campaign in the interest of regularity of attendance. The attendance slips which are signed up will be of enormous value in city churches in assisting the pastor to keep track of changed addresses, or of newcomers.

We do not need more national development. We need more spiritual development. We do not need more intellectual power, we need more spiritual power. We do not need more law, we need more religion. We do not need more of the things that are seen, we need more of the things that are unseen.—*Calvin Coolidge.*





# The Expositor

## Editorial Confidences

*"Glory to God in the Highest, and on earth peace, good will toward men."*

*"... For, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David, a Saviour, which is Christ the Lord."*

The Expositor wishes you a Merry Christmas.

### I WAS GIVEN A SAVIOR

They are not wholly browned, yet the light touch of early frost has made veritable flames of the Gum trees, which stand out noticeably in a background of persisting greens. Woodland and field are slowly and reluctantly donning the somber hues of brown. The chattering little red fellow is busy laying by his winter store of nuts. The songsters have turned southward and left the wood and field in oppressive quietude save for the ceaseless sipping of the Junco Hiemalis, whose white flashing tail coverts reveal his scratching along the bitter-sweet covered rail-fence.

This morning a tardy sun reflected his lengthening rays in drops of dew, which lay covering all, from the late Fall night just gone. Autumn is all but passed, as I write, and we stand entranced with the beauties of winter's verge. Nature is saying, "Christmas is coming."

I lost myself in a noontime horde on a busy city street, only to find myself irresistibly drawn to a crowd massed about a department store window. I was almost startled, for, like the woods and fields, it also said, "Christmas is coming." The display window, packed to overflowing with Christmas toys so early in the season, was the thing that startled me, for I am one of those not at all gladdened when the first harbinger of the happy Christmas-tide is confined to the purely physical attributes which, like barnacles on a ship, weigh down and make sluggish and slow, the progress of a season whose chief attribute is wholly spiritual.

Toys are but one class of presents given at Christmas, a most important class, do I well recall those early years. Yet it serves to indicate a growing tendency to make Christmas mean gifts, plural, rather than a gift, singular. True, the gift idea is part and parcel of a proper Christmas observance. The giving of gifts is back of the joy of the season, and quite properly so. That first great gift, given to all and announced by angelic hosts, is back of our Christmas joy today; in fact, there is a tendency to put it so far back as to make it entirely indistinguishable and un-

recognizable. To take Christ out of Christmas leaves nothing, and permits the most blessed season of either the church or civic year to deteriorate into a time of wholly physical significance.

"What did you get?" is a question you will be asked. Answer it by saying, "Why, I was given a Saviour," for after all, what did you get more precious, more desirable, more perfect?

Too often the temptation is to forget our greatest gift, which gave us also the one day of the whole year.

There is no finer spirit to be found in man than that of giving. What joys can compare with sharing with others what we ourselves may have? The more of that spirit, the more nearly we approach the divine standard. We live as we give, and our Christmas giving dare not be a matter of checking a list of those things we were given last year that we might know to whom, and with what degree of elaborateness, our gifts this year should go. Were that first Christmas gift given in that manner men would not know a Christmas day.

As you go into the Christmas season this year, men, pray that you may be made influential in preserving the true, spiritual significance of the day. It will be a tremendous undertaking and responsibility, for the tides of time seem turned against that very thing. Give, give at Christmas time until it hurts, if you care to, but let your giving and the giving of those in the parish appear as a heart-urge of man humbly to imitate a divine example rather than to overshadow that example to its entire exclusion from the gladness and joy of the day it has given us. Your greatest joy, as ministers, will come, not in the mere giving or reception of gifts, but in maintaining for yourself and those about you, against heavy odds, a clean-cut and unmistakable picture of that first glad Christmas night on those far Judean hills.—JmR

### OUR "MERRY CHRISTMAS"

I count, among life's most happy gifts to me, that one which has made me a member of the huge family of *Expositor* friends. The contacts that have been mine, with ministers in every quarter of the globe, have enriched my life and added more to the joys of my days than may be stated. To meet and deal with the type of men who enjoy and use the *Expositor*, in such numbers, is a gift that is granted to few. I would that you all might know and share the joys it brings. From



time to time, in these columns I try to share them with you.

There are widely separated occasions in which we momentarily lose sight of the joys and are concerned with problems and circumstances which are most trying. I doubt if we ever become perfectly adjusted to them.

With a score or more of years as a member of a minister's family and additional years spent in a more definite relation with the church, I do know your point of view and understand, with you, that not all "grief" is confined to editorial offices. Sympathies should be mutual, occasionally, and no doubt are. An editor, simply because he is an editor, must live his life largely in anticipation. He must travel several months at least, in advance of the calendar and it is difficult, if possible, for him to enjoy to the fullest, those blessed life experiences which come to others in the various seasons of the year and enjoy them with his fellows, when his heart, his mind, his interests and activities have been centered on the season months prior to its actual advent.

As you men begin to plan the program which places upon your souls and hearts the burden of the Lenten message, as you enter upon those steps, so distinctly taken before you, that will carry you eventually to the Hill of the Skull, we here, who make *The Expositor*, will have experienced anew the joys of the resurrection morn and will be concerning ourselves with thought and plans for events yet months ahead. You are now anticipating the yearly proclamation of the President, that a day of general Thanksgiving as a nation, be observed, and are formulating your plans accordingly, while we are kneeling in love and awe at the manger side.

It is unfortunate that it is so, for we lose much of the spirit of the season by the time it arrives, but our program, in the interest of the Kingdom among men, places that necessity upon us and we accept it with the feeling that it is the price we willingly pay for our gift to a cause. The greater the gift, the greater its cost.

And so, today, with the November *Expositor* just about to enter the mails, with Thanksgiving yet to come, we are beginning to live and think and do in the Christmas season. I tell you this little inside story, not to elicit your expressions of sympathy and condolence, for the joys of being your servants greatly outnumber and overshadow any and all of the less happy features of our work, which are few, indeed. I tell you these things, in connection with our hearty and sincere wish that yours may be a Happy Christmas, in order that you may know that though the Christmas *Expositor* is slowly assembled and shaped up long before Christmas day, true Christmas joys and gladness have been ours and are ours now, just as truly as though it were now two months hence on Christmas day. We are living in Christmas now and the wish that is extended to you all, by *The Expositor* working staff of some twelve, is extended from hearts already filled with Christmas joy and good will, though it still be October.

—JmR

## THE TIDE OF REVIVAL

"O Lord, revive thy work!" This is the prayer of thousands of ministers and millions of church members, and especially at this season of the year. The tide of revival is what we know we need. Some pray earnestly, others pray not as earnestly as they ought, and the larger portion of all only pray when they ought to be making their prayer practical and proving it sincere by working faithfully to the end to which they pray. But that the tide of revival is needed we all know.

A minister who had been to the sea-shore expressed himself thus: "I have stood upon the sea-shore when the tide was out. Vast stretches of sand were before my eyes; the fishermen's boats, and boats for pleasure-seekers were lying high and dry upon the beach. The rivers that emptied into the sea were low, exposing their shallow places, and ships of heavy tonnage had not depth enough of water to reach their desired ports. But I have also stood by the sea when its tide was coming in. I have heard the sounds of the approaching waters. I have watched the invading waves as they have broken over the barren wastes of sand and then retired to gain force for a new assault. I have felt the new life which these waves have carried from the heart of the great deep, and beheld with delight and wonder the changes they wrought in all the scene. No more barren wastes. The waters that seem instinctive with life are everywhere. No more stranded boats. They swing at anchor on the water's crest or are driven by strong arm or wind over its bosom. The great ships enter the rivers, and find depth enough of channel to sail to their desired ports. What a change the incoming tide has made!"

What a change the incoming tide of revival makes when it fills all the area of the church, entering every heart! We have seen it come. It appeared in a deeper solemnity than usual in God's house; in more hearty attendance on the sanctuary; in the glistening tear in the eye while the Word was preached; in the earnestness to do something for God among men; in the breaking down of stubborn wills and the crying of the penitent for salvation. We have felt its influence upon our own souls. We have seen its influence in a community, lifting the people to a higher standard of life and usefulness and causing a spirit of joy and buoyant hopefulness to abound. The tide of spiritual revival! Blessed tide! Oh! for the speedy coming of this tide over spiritual wastes!

The word "revival" has been so much abused that it sometimes causes a very unpleasant impression. Yet the word really breathes nothing but delight. Spring is a revival. Some one has well said, "A revival is the springtime of religion, the renovation of life and gladness." If the spirit that renews the face of the earth is a spirit of beauty; if it suggests the tints of the buds, the fragrance of blossoms and the delights of the springtime of the year should we allow ourselves to forget that it has the same delightful meaning when we speak of a revival of religion?

Picture to yourself the dry and thirsty land in a time of drought; all the leaves withering, all vegetation dying, men and beasts suffering in



the hot and burning sun. Now turn your mind to thought of the welcome shower, its speedy relief. You are thinking of a revival.

The fire is almost out. You are very cold. You fan the dying embers into a blaze. As you experience the delightful influence of the glowing heat you are enjoying a revival.

Business is dull. Times are hard. The poor are suffering and the rich are discouraged. What is it that all men long for and good men pray for, but a revival—a business revival?

The church is cold. Christians are self-indulgent. The sinful are dying in their sins. By conduct men are unable to discern between those who serve God and those who serve him not. What is it the church needs? It is a revival.

Means of obtaining a revival. The very first—ask for it. "Ask and ye shall receive." Then expect it. Take God at his word. Go forward in assurance that God will answer the prayers of faith. Then work for it. The faith that prays and then sits still and does nothing is not faith. That is useless praying that does not try to answer its own petitions as far as possible.

We may have been mixing figures of speech talking about the tide, the spring, the renewed fire, the quickening of the pulses of business; but every one knows the thing that is meant. Oh for a great on-rushing, in-coming tide of spiritual revival!

#### WITH BOTH HANDS EARNESTLY

"With both hands earnestly." That is Scriptural. That is how men work in the world for themselves. For gain, for position, for success, this is the way they go at it—no hour too early or too late; no expenditure begrudged, no enterprise too vast. Everywhere about us men are at the world's work "with both hands earnestly." But how comparatively few there are at the Lord's work in the same zealous way. As "with both hands earnestly" let us clasp our God by faith, and then in the same spirit let us set about the securing of our own spiritual advancement and the spiritual advancement of those committed to us as ministers. That is a good motto for us to take as we face the work of the year that lies ahead. Let us do it with "both hands earnestly."

There is need of earnestness. Little can be accomplished without it, but much with it. Early in life Jonathan Edwards wrote in his diary: "Resolved: That I will live with all my might while I do live." Charles Kingsley's last words to his people were: "To live with Christ in the next world, you must live like Christ in this world." Life is real, life is earnest, and if we would make it worth the living we must live it in a real and earnest way.

There is power in earnestness. "We want men with red-hot hearts," said a Chinese convert, "to preach to us the Gospel of Christ." It was the contagious zeal of an old man, Peter the Hermit, that rolled the chivalry of Europe upon the ranks of Islam. "A bank never becomes very successful," said a noted financier, "until it get a president who takes it to bed with him." All great works of art have been produced when the artist

was intoxicated with the passion for beauty and form which would not let him rest until his thought was expressed in marble or on canvas. So it is with all life and especially Christian life that earnestness conditions success.

There is joy in earnest living. It is people who go at things with all their heart that get the real pleasures out of life. If one is going to be a Christian it is better to be one out and out, heart-enlisted, active and earnestly engaged. The most useless and the only unhappy Christian is the one given only partly to Christ. Some Christians are a little too religious to enjoy sin, and yet too sinful to enjoy religion. Of course they are unhappy. Let us enter the Christian life with real zeal, if we enter at all. Let us go at its work "with both hands earnestly." Let us give ourselves wholly to the Lord. Then we will have joy and such success as will leave us no room to question if life is worth the living. This is true for Christians generally and among them it is especially true for ministers.

#### A Way to Escape

(Continued from page 288)

Now that is one of those simple and obvious things which never occur to any of us until a genius arises to say them. When you are hard-pressed by temptation, move on, get away, escape! You are safe so long as you are moving! Now that may sound tame. It may sound less than the highest. It is the only possible truth and fact of the matter. When all is said, the only victory which we can ever win over evil is to get away from it. It is no part of our calling to wallow in the mire, even though we might explain that we are wrestling with it.

There are situations in life, dark turnings in the moral world, to which we may arrive where the only wisdom is — to get away. Dante knew it, who understood that he dare not sit down in presence of the ancient seductions of the human heart, who therefore in the whole "Inferno" never once stood still without a rebuke from Virgil, his heaven-sent guide!

We can none of us afford to make experiments with ourselves. There are mysterious things within us all, subterranean things — thank God they are for the most part locked down — but we must not hang about the doorways that lead to those descending things and we must not tamper with the locks!

We often tempt ourselves — is it not so? — by hanging about a place of temptation. We often fail, we often outrage our own private ideal, we often, it may be, fall into actual sin — not because we are urged to it in some invincible way, but simply as the result of a kind of inertia in ourselves. We had the means, the opportunity; and so it often happens that in a kind of joyless and unwilling way we do once more what we had promised ourselves we should never do.

St. Paul could not have said a wiser thing than this — that the only victory over a temptation is not to argue with it, not even to wrestle with it, but simply to get away from it! For we must not



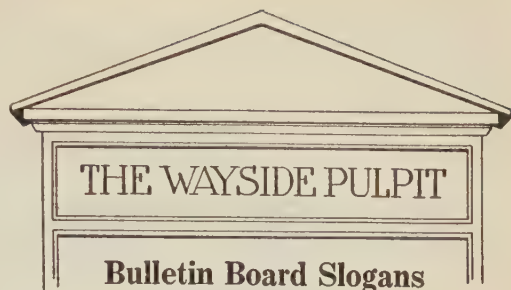
about the world tempting ourselves, on the lookout for spiritual encounters. No more must we do that, than, if we were passing through a primeval forest (which our heart in certain aspects) we should put our heads into all the holes and corners on the chance of rousing some lion or tiger or snake! Even should a lion or tiger, through no mad curiosity of our own encounters, we must not be ashamed to give God thanks in that blinding moment of our necessity that, in a world where there are lions, there are likewise trees. We are here in this world not to raise the elementary and abysmal things, but to hasten on God's business in God's honest daylight.

\* \* \*

In conclusion, the only way of escape from temptation is to have our hearts occupied with something else. St. Paul was far too profound a student of the human soul to suppose that you have thoroughly escaped temptation by simply moving away from it. I mean in a physical, geographical sense, in a word by merely using your feet. He knew that our temptations may go with us, that the world is in our heart until it is put out of it. There is the familiar repartee of the captain of a boat which plied up and down the lower reaches of the Mississippi, a river which cannot but be full of bars and dangers. "I suppose, Captain," said a passenger, with that delightful blend of ignorance and curiosity which must be such a trial to officers of boats, "I suppose you know where all the sandbanks are?" "Not at all," replied the captain. "It is no business of mine to go dodging about sandbars. I know where there is deep water, and I make it my business to keep well in the middle of that!"

It is none of your business or mine to go about this world tempting ourselves by trying how near we can go to risky or forbidden things. Our business is not with the sandbars, but with the deep water. There are shoals, there are sandbanks, there are difficulties, God knows. But there is deep water, and the deep water is our element.

The text then, in my view, is a simple, sensible faithful word, spoken by a good man who has all the charity of experience, to some obscure person whom he with delicacy does not name. It is a combination of Gospel and advice given by a good man to someone younger than himself! And the advice is, and the Gospel is, just this: what you are suffering, we are all being called upon in various ways to suffer. We are here to fight a battle. But God is faithful. He will stand by you, as closely as you will have him. He has not left us helpless in the matter. We have our feet. Say, we have our wings. We have the power to claim Christ, that is, to change our ground. Difficulties there are, innumerable, but there is no emergency from which one may not escape by the energy of Faith. A bird when pursued, takes to its wings. The emergency unlooses the faculty. Man, too, has wings to match his needs; for there is nothing to prevent him from opening his altitude to God and bringing Christ to his side with a cry.



Just between you and yourself, what helps you most?

There are many ways of achieving an end, among them the right way.

Goodness should be expressed in usefulness.

Charity begins anywhere, and should never end.

True religion is for the whole life and the whole life should be for religion.

Consecration makes no provision for lapses.

The Sabbath still is made for man—to honor and respect.

We climb to heaven on the ladder of spiritual aspiration.

The law of love is quite harmonious with the love of law.

Duties dodged destroy devotion.

The merry-go-round life stops just where it started.

An automobile thief is the man who steals the hour of the church service to go riding in his car.

Keep your Sundays for the great things of the soul.

A great use of a great day makes a great soul.

A regular time set apart for worship every Sunday morning is like a bucket set out to catch the rain.

No rush to battle atones for sin in the tent.—*Morgan*.

One can conquer a bad habit more easily today than tomorrow.

The strongest man ought to carry the heaviest responsibility.

Keep to the right—Go to church tomorrow.

Keep your Sundays for the great things of the soul.

If Christians praised God more, the world would doubt him less.

Notoriety is not publicity.

Be loyal to your own community.

This is a heart-warming church.

The Church that Wants to be a Friend of Man.

Each for the other and all for God.

Five hundred welcomes await you here.

In the love of truth and in the spirit of Jesus we are united for the worship of God and the service of man.

Half-hearted effort brings half-rounded success.

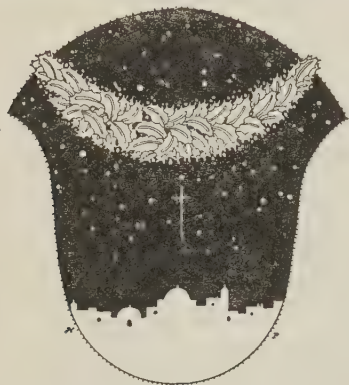
Vessels never give so great a sound as when they are empty.—*Churchman*.

A man wrapped in himself has a shabby cloak.

Every person ought to go to church to get away from himself.



## Methods of Church Work



So shall we learn to understand  
The simple faith of shepherds then,  
And clasping kindly hand-in-hand  
Sing, "Peace on earth, good will to men."  
—James Russell Lowell.

### DECEMBER, 1926

The program of the Church is well under way. Our members have forgotten their vacation periods, and are now at work. Children are deeply engrossed in their school activities, and carry into the homes their happy enthusiasm which keeps the parents and older members of the families in close contact with all of their interests.

A number of the children of the community are members of our Sunday Schools, and it is a simple matter to get them to carry over into the Sunday School a part of their *enthusiasm*. Enthusiasm is needed to carry on any program of work over a period of time. Not a mild sort that merely helps to maintain life in an undertaking, but a deeply rooted, vigorous kind of enthusiasm that will help the members of your church and Sunday School to answer "I will" when their effort and support are needed. Arouse interest in the Sunday School so that you will be conscious of the enthusiasm of the members, and the problem of attendance will cease to exist. Each member who carries out from your school this evidence of life will attract friends and members of families to attend. Let us be enthusiastic in our work. The Christmas season offers an unparalleled opportunity for enlisting the effort and support of all the members of church and school.

### CHRISTMAS PROGRAMS

Church bulletins and programs from hundreds and hundreds of cities and villages announce plans

for organized Christmas programs. Some pastors have placed the responsibility for the various programs in the hands of the Sunday School teachers. Others have appointed a special committee which includes several members of the church Board or Council, the church organist and choir leader, the chairman of the Sunday School teachers, and several lay-members who are not on standing committees.

All plans for programs and parties are submitted to the Committee, so that will be no conflicts in planning the time and place of the programs. Several bulletins announce a separate party, or Christmas program, for each class in the Sunday School. The teacher of the individual class makes up her own program, which is carried out by the class, at a time and place agreed upon by the general committee. These individual parties are enjoyed sometime prior to Christmas week. This gives the teacher an opportunity to select the best points of her program to use in the general Christmas program of the Sunday School planned for Christmas day or Christmas Sunday.

### THE CANTATA

Pastors who are fortunate enough to have a well-trained choir leader and choir will find a formal Cantata the means of attracting a capacity audience for an evening service. The junior choir will be equally as effective as the regular choir, if you have a good leader. At any rate, do not leave out of the plans the junior choir.

### THE CANDLELIGHT SERVICE

Candles are naturally associated with Christmas festivities, and plans for a candlelight service may be carried out effectively. There are a number of ways for introducing the candles into the service, and the method selected should insure against igniting clothing or children's hair and making a tragedy of the service.

*First method*—You may have your candles placed in the shape of a cross or crown on the rostrum or chancel platform. At an appointed time in the service, say before the reading of the scripture lesson, someone may light the candles. The one to light the candles may be a little girl dressed for the part, a boy to represent his group, a young woman, or the president of the women's organization.

*Second method*—You may select someone to appear on the rostrum, bearing a lighted candle, just before the reading of the lesson. After the reading of the lesson boys and girls who were



Previously selected and supplied with candles may leave their places in the pews and proceed to the rostrum to light their candles. They may do one at a time, or march in pairs. After the candles have been lighted, those holding them should return to their seats. This should be done to the accompaniment of instrumental music, or low singing of the congregation. When all the candles have been lighted, there should be one for each class or class division of the Sunday School, the children may arise and form a line or a processional through the aisles of the church. When the children resume their seats, the candles should be extinguished.

*Third method*—You may print your announcement of the service so that parents will know all the Sunday School children will be permitted to hold lighted candles during a specified time in the service, provided they are accompanied by their parents. The audience will be seated just as for any ordinary service, only the parents will sit with their children. At a signal from the pastor, two boys trained for this part will proceed to the chancel and light their candles at one large one placed near or on the pulpit or reading desk. After lighting their candles, they proceed to the edge of the chancel, one standing on each side. Ten or 12 boys who have been trained and seated at the rear of the church will proceed to the chancel with candles. Those on the left will proceed to the left of the chancel. Those on the right, to the right side. Each boy will light his candle as he approaches the boy with the lighted candle on the edge of the chancel. Now they proceed to the aisles, where the lighted candles are passed down the length of the pews, in the same manner as offering plates are passed from pew to pew. The boys stand at the edge of the pew where the candles are being passed, just as the users or deacons do during the offering. After the children in the pews who have candles to light are served, the boys proceed to the chancel again, where the candles are placed in sockets provided for them around the large candle. The two boys who have been waiting on the chancel platform place their candles in the sockets beside those already there, and proceed down the aisle with the 10 or 12 other boys. The candles on the platform will burn throughout the service. Those in the hands of the children in the pews, will be extinguished at a signal from the pastor when a given part of the service is over.

### MONEY FOR CHRISTMAS PROGRAMS

Parties for the Sunday School children, and other members, will require some money. It is provided in many ways. In some churches, the Sunday School children are asked to bring a certain amount of money. In others, there is a special collection or offering taken for this purpose. One attractive way to defray the expense of such an undertaking is to ask the men's brotherhood, the women's missionary society to provide the money by direct giving. You and your committee can determine very nearly what the amount of money required will be, and what it will cost, and present your cause to the group who

will provide the money. The children will enjoy the gifts of candy and nuts, and the parents will enter into the spirit of the program more heartily knowing they helped to make it possible.

### WRAPPING PACKAGES

An enterprising Sunday School class of young women in a mid-western city decided to earn money for Christmas expenses. They made a number of posters, and printed an advertisement in the local paper, announcing their willingness to wrap packages for Christmas givers. They decided upon a fee for a package requiring a certain amount of white and holly paper, red cord and card. Small packages were wrapped for less, large packages cost more. They received the patronage of many people outside of the church membership. This is good business training, as well as a means for immediate profit.

### WHITE GIFT

Plans for the White Gift Service may be secured by writing to the Meigs Publishing Company. Dr. Allen Stockdale, Toledo, reports the offerings during a White Gift Service in 1925 as follows:

The total cash, pledges and gifts of all kinds at the White Gift Service last Sunday amounts to \$763.25. Out of this money worthy causes such as Maternity Hospital, Toledo Society for the Blind, Shut-in patients of the District Nurse Association, Veterans of the Cross, Schauffler School, Pleasant Hill Girls' Dormitory, Provisions for poor families, North Toledo Community House, will be greatly helped. The Cradle Roll—Baby Church, Kindergarten and Primary Grades, Junior School, Senior School, Adult Department and Classes, Home Department, Choir, Working Band and general audience all joined to make the grand total of \$763.25.

### Self Substance Service

The White Gift Christmas means that you will give one or all of the above gifts to your Lord. Let the gift be more than money. Let it be your heart wholly given to the Savior. Let it be a resolve that hands and feet shall be spent in His service. The White Gift Christmas will be observed Sunday, December 21st.

### CHRISTMAS GREETINGS

It has become an established custom in many churches for the pastor to send a personal Christmas greeting or message to every family in his membership. Some pastors send letters, typewritten, printed or multigraphed on Christmas letterheads. These letters are graciously laden with the spirit of the season, and are mailed so they will reach the members several days before Christmas day. Try to get your own personality into the letter, if your greeting takes this form, so it will not sound like "just a form letter sent to everybody."

Cards are on the market in any shape or size or price for greeting purposes. However, even an inex-



pensive greeting card, when you have many to greet, becomes an item of considerable proportion. If you send cards, it might be well to write some of the printing companies who make them in large quantities, and offer them at a low price. You will find a number of them listed under "publishers" in our index. It is customary in some churches to have the name of the pastor on the greeting, followed by the line, "and The Board of Church Trustees." Where this is done, the expense for the message is shared by the church, just as any other letter sent out is shared. The cost would be included in the budget under "printing."

### A GREETING

Here is a specimen letter sent to church members by Rev. W. L. Stough, of Philadelphia:

"My dear friend: My thoughts go out to you this happy Christmas time, wishing you joy in all your deeds and days.

I wish you time for your task, wisdom for your work, peace for your pathway, friends for your fireside, and love for your home."

### CHRISTMAS CAROLS

The beautiful custom of gathering all of the young people of a community, and even older ones, for practice in singing Christmas Carols is growing. On Christmas even, these messengers of good will and happiness go about the streets singing songs telling of the coming of a Saviour. This spiritual side of the modern Christmas season is sorely needed. Many a resident in a community is conscious of the Christmas season only because of store window displays, and the furious buying of his friends and members of his family. Let us do our part to carry the Gospel message to him where he lives. It may be that he will hear no other Christmas sermon.

### GIVING TO THE NEEDY

Pastors everywhere are encouraging giving to the needy at the time of Christmas. The Knox Presbyterian Church, Cincinnati, sent out 15 baskets filled with meat, vegetables, and fruit, to needy families. This is, of course, a blessing to the needy, but can we measure the benefit to those who do the "giving?" There are homeless children, aged fathers and mothers, and shut-ins in every community, who will serve as objects for gifts from those who need training in *Giving*.

### PAGEANTS AND PANTOMINES

The Littleton Congregational Church, Littleton, Mass., presented in pageant, The Nativity. It is divided into four episodes.

1. Joseph and Mary on way to Bethlehem.
2. Announcement of the angels to the shepherds.
3. The wise men on the way to Jerusalem.
4. The scene in the stable.

The Knox Presbyterian Church, Cincinnati, presented the cantata, "Come Ye to Bethlehem." The young people assisted by acting in pantomime the songs as they were presented by the quartette.

### SPECIMEN ADVERTISEMENTS

Do you wonder that the churches whose newspaper advertisements you read below were filled for the Christmas Service?



TO THOSE who are strangers—to those whose friends are far away—to those who never could make friends—THE HOME-LIKE CHURCH sends greetings and a heartfelt invitation to observe with it the greatest birthday the world has ever known.

A choir of young, sweet voices will sing carols—glad, olden carols. A splendid vocalist will sing "Hosanna." An orchestra will play the melodies, favorites of all.

Services at 7:45 P.M.

Evening Subject—"A Homeless Christ."  
Morning Subject—"Mary, the Virgin."

23rd AVENUE BAPTIST

Corner 23rd Avenue and East 17th Street  
Oakland, California

The Dawn of the First Christmas shed a light of guidance and love that is no less bright today. It would make us all happy if that spirit could be renewed in your heart through our Christmas services tomorrow

ALLANDALE BAPTIST CHURCH  
Renniman Avenue, Oakland, California

11 o'clock a.m.—"The King's Birthday."

7:30 p.m.—"The Message of Christmas."

Special Christmas Music

### CHURCH NIGHT

The topic of the Mid-Week Service will be the third of the series of studies of "Fishing for Men." The first Wednesday evening we studied the "Angler," on last Wednesday evening the "Bait," and next Wednesday evening will be the "Catch."—Knox Presbyterian Church, Cincinnati, Ohio.



## HISTORICAL MONTH

### Some Torch-Bearers of History

1st Sunday—SAVONAROLA

"He never sought to amuse . . . . He told no stories . . . . He fell back on truths . . . . He was the messenger of God, urging men to flee for their lives, like Lot when he escaped from Sodom."

A.M.—Spiritual Idealism.

P.M.—"The Florentine Monk."

2nd Sunday—MARTIN LUTHER

"Here I stand; I cannot otherwise;

God help me! Amen!"

A.M.—"The Spirit That was in Them."

P.M.—The Fearless Monk.

3rd Sunday—THE HUGUENOTS

"They climbed the steep ascent to heaven,

Through peril, toil, and pain;

Oh God, to us may grace be given

To follow in their train."

A.M.—The Call of the World.

P.M.—The Faithful Martyrs.

4th Sunday—THE WESLEYS

"The best of all is God is with us."

A.M.—The Larger Message.

P.M.—The Great Pathfinders.

5th Sunday—

A.M.—The Secret of Their Power.

P.M.—A Musical Service With Reading to Music: "King Robert of Sicily," by Longfellow.

William Henry Geistweil, D.D., Dayton, Ohio.

## ANNUAL BOOK SHOWER

At the Missouri Baptist Sanitarium will be held Sunday morning. Bring to the morning service, what books you can give, and sometime during the service an opportunity will be given for you to present them. Here is a real opportunity to help.—*Bulletin, Third Baptist Church, St. Louis, Mo.*

## THE MEN'S BIBLE CLASS

A letter to urge attendance was mailed to all the men on the church membership roll.

## TRINITY CHURCH

Baltimore, Md.

Dear Sir:

We believe that every man, regardless of his church affiliations, often revolves in his own mind the large questions which have to do with the intimate meaning of life and death, God and immortality. Such thoughts are our common experience, although we rarely voice them to our associates.

A group of representative business and professional men, under the leadership of Alfred P. Ramsey, Assistant Counsel of the Gas and Electric Company, is meeting at Trinity Church, Ten Hills, every Sunday morning at 10 o'clock, to discuss just such questions. What are the characteristics and nature of God? If He is good, why does He allowed sin and evil in this world of His making? Does science conflict with religion? These and other such questions have been the object of interesting and animated discussion at these meetings. We do not presume to con-

clusively answer them all, but we do feel that our own individual ideas are clarified by getting the benefit of the other man's thoughts.

In extending an invitation to you to join us on Sunday mornings, we do not suggest your attendance as a personal favor to us, warmly as we shall welcome you. Nor do we intimate that such attendance forms any part of your religious duty. What we do want you to know is that this fine group of practical, level-headed laymen want you to share with them an enjoyable, invigorating hour devoted to the larger things of life. We believe that if you are with us once you will want to come again.

The discussion topics for the balance of the month will be:

17th—The Destiny of Man.

24th—The Idea of Immortality.

31st—The Significance of Religious Doubt.

The Committee.

## THE MID-WEEK SERVICE

of the Faith Congregational Church, Springfield, Mass., has this general subject for the coming season, "A Tour Through the Bible" (in 36 weeks).

The printed outline was arranged by the pastor, Rev. Claude Allen McKay. The first one gives glimpses of the Old Testament from Genesis to Malachi. For each week there are four or five selections to be read, with a brief explanatory sentence for each reference, and a "key Phrase" giving a unity to the week's readings.

At the service Dr. McKay leads in the exposition and discussion.

## SOME MONEY

I am twenty-five cents—I am too small to buy a quart of ice cream—I am not on speaking terms with the butcher—I am not large enough to buy a box of candy—I am hardly fit for a tip. But believe me, when I go to church on Sunday, I am considered *some money*.—*Bulletin White Temple, San Diego.*

## GOD'S HOUSEHOLD

These paragraphs appeared on the program of the Epworth-Euclid Church, Cleveland, on the evening of their "Open House." This meeting was planned to launch the drive for money to complete the building fund.

\* \* \*

### The Purpose

**T**O build every member and friend into the household while we build stones into the walls. September 19th-27th is dedicated as a period of friendly co-operation working toward Anniversary Week and the laying of the corner stone on October 10th.

### The Plan

To offer stones at \$5.00 each in order that every member of the Church, every friend, and every child in the Sunday School may have the opportunity to put at least one stone into the walls of the new building. May every stone represent someone's devotion to the Church. To have payment for the stones by January 1.



### The Request

That every member and friend of Epworth-Euclid Church shall have a part in building the house and also the household. That every stone in the walls shall be a willing gift of some loyal friend.

### A \$1000 DEBT

Methods Editor:

Here is a method that was tried in our little congregation to get rid of a debt of \$1000.00.

The Ladies' Aid Society and the Acme Society (also an aid society) have been in the habit of having food sales, bazaars and suppers to raise money for the church. Upon suggestion from the pastor they decided to abolish this non-Biblical system for the Biblical one of direct giving. Each member therefore pledged herself to earn, save, or by some means raise the sum of \$5.00 and bring it in at the Thank-offering on Thanksgiving Day. A good program was arranged, and the membership roll was called. Almost every member came forward with \$5.00 or more and the results were above what we expected. No such sum had ever been raised at a supper or bazaar. The congregation had been given envelopes for a special Thank-offering and a splendid response was made. The old system passed away and the ladies of the congregation rejoice in the fact that they are through fussing with pots and pans and rattling dishes in order to serve the public a \$1.00 meal for thirty-five cents in order that they might make a few paltry dollars for the church. They all pronounce this the "better way."

Yours very truly,  
C. Bertram Swanson,  
Newman Grove, Neb.

### REASONS WHY YOU SHOULD GO TO CHURCH

TO BECOME

ACQUAINTED

—with the most fascinating and potent doctrine that has ever existed—the Doctrine of the Redeemer.

You may "know your Scriptures" from solitary reading but communion of worship is necessary to attain the full spirit of Christianity.

COME NEXT SUNDAY

—Rev. M. M. Amundson

### TRANSFORMING A COMMUNITY

"It simply cannot be done—others have tried and failed." These and other equally emphatic expressions were the chief encouragement which greeted a young preacher fresh from college and seminary when he proposed to a little group of earnest Christian folk that they rise and build a new church in this little village.

To the east, less than three miles away, was the

Chicago "Gold Coast," where one foot of earth was worth from five hundred to a thousand dollars, yet within this little village with many charming advantages the choicest real estate frontage was purchased for less than fifteen dollars.

For fifty years the stream of home-seekers had passed by this "Main Street" looking for more choice home locations because the community was relatively unknown.

Since 1876 a typical one-room country meeting house had served as Sabbath School and church auditorium for the three generations of people living in the community of fifteen hundred souls. Besides our church the village had the up-keep, or rather the under-keep, of three other one-roomed churches.

The Pastor, with a few enthusiastic followers, proposed a new structure, but they were met with the usual answers: "Where will the money come from?" "Why do we need a new building when the one we have is not yet filled." "We have worshiped in this church for forty years and it ought to be good enough for the present generation."

The new church was started but many held back, others gave reluctantly. But in twelve months the new structure was dedicated upon the main highway leading to the great city, where thousands are now daily passing its doors. Property values began to increase—new paved roads came and people began to be attracted to the village.

We had the church, but we must have people to fill it and children to train within its walls. Real estate men, always keen to scent possibilities, were attracted and groups looking for fresh air from the great city and the already overcrowded portions of the north shore began to arrive. Abandoned farms were turned into city lots and beautiful country homes sprang up.

Feeling that the church ought to be the center of community betterment and civic advancement, as well as a positive religious force, a Community Men's Club was organized. In 24 months the club had 125 men enrolled, meeting monthly. When the problem of zoning, restricting and enlarging the borders of the village limits was presented, it was the Men's Club which was responsible for its success; when sewers were needed the Men's Club aided in pushing the matter and \$200,000 was expended on a sewer system.

We understood that while the Men's Club was answering a much felt need, a Woman's Club must as surely come. The Woman's Club is stressing all of the work which the ordinary Woman's Club carries on and at the same time emphasizing the spiritual aspects of life. The membership numbers 100 with a fine program provided every two weeks.

We determined that the church doors should not be closed Sunday evenings for lack of an audience. A group of young business men backed a Sunday Evening Club. Speakers were secured, many of them nationally known men. The problem of the evening audience was solved and practically all are now enthusiastic for the Sunday Evening Club idea.



That was good enough for the community is enough for the world at large. If the community listened, the world at large would also listen, provided the message reached them in the right way. We began interviewing editors of the most metropolitan papers, endeavoring to learn how and how they desired the news items which they could supply. The results have astonished the most skeptical. Our files show during twelve months that the press in news items and photographs have carried over 5,000 words concerning the church and the community. These news items include extracts from addresses, sermons, general news and feature news.

This has resulted in bringing scores of home-comingers to the community. When asked what attracted them, many answer that it was the church. In Easter Sunday 40 new members, practically all of families, were received into membership. Besides carrying the building budget, the church's benevolent budget was doubled for the current year. The church serves the spiritual, intellectual and the social needs of the community and numbers within its membership 13 different denominations.

With consecration, persistence, vision and the answer to the problems of any church community is, "It can be done."—Rev. Martin Luther Thomas.

### THE CHURCH LIBRARY

Rev. Allen Stockdale, Toledo, announces in a large bulletin the establishment of a workers' library in the church reading rooms, and publishes titles of the books under their proper classification. There are many volumes listed under various subjects and ranging from the primary to the senior department. This is a splendid guide for the use of the teachers who are seeking references, and many of the students will be sent to the various departments to look up points of interest in the classes.

### GOSPEL MESSAGES FROM THE LATEST BOOKS

The pastor will speak on "Wild Geese," Martha Benson. This is a wonderful story. It was selected from 1380 manuscripts.

"A Bush That Burned," by Marjorie Barkley Clure.

"The Confessions of a Reformer," by Frederic Howe. This is a startling book by a good writer. If you miss it you will meet a treat.

"How the Great Guest Came," by Edwin Markham. Mrs. Mae Currie Prell, one of Milwaukee's outstanding teachers of expression will read Mr. Markham's poem, "How the Great Guest Came."

### Special Organ Solos

The following note adds items concerning organs and organs.—Ed.

Near our organist play your favorite solos on this probably Milwaukee's oldest organ.

The books this month are used by permission of the publishers, Dodd Mead Co., Merton Bald and Scribner's Sons. They may be obtained at the Book Store.—Rev. William Wilson, Summit M. E. Church, Milwaukee, Wis.

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"What Shall a Man Give in Exchange for His Soul?"

"What Shall the End Be of Them that Obey Not the Gospel of God?"

"What Shall I Do Then with Jesus Which Is Called Christ?"—Bulletin Christian Church, Hopkinsville, Ky.

### Vital Subjects for Sunday Mornings

"The Christ for Today."

"Is There Anything in the Atonement?"

"What Is the Chief Business of Life?"

"Is There Any Hope for a Future Life?"—Rev. William Wilson, Methodist Episcopal Church, Milwaukee, Wis.



## Pulpit and Pastoral Prayers

Let us pray and call upon our people to pray as never before. The greatest need of the present moment is a genuine revival of religion. Even business men and politicians are urging this. We need a revival of religion that will roll its waves of blessed influence upon the shores of every country on earth. We do not know the exact form this revival should take, what doctrines should be emphasized, what methods should be used. New times have new needs and call for new methods. Sin is old. Man's nature is old. The Gospel is old. But it is exactly suited to its work. The features of appeal and methods of work in order to have force must have forms that to each generation are new. The revival may not be, is not likely to be, an exact reproduction of that under Whitefield and the Wesleys, of that so powerfully promoted by Mr. Finney, or of the one so wide-sweeping under Mr. Moody; but that a new and mighty revival is needed there cannot be the least doubt.

Aware of the need, what should be the result? What but to throw us back as never before upon God in prayer? For, blessed be God, we can have what we need in answer to believing and earnest prayer. The Church on her knees is practically omnipotent. She is more than a match for all the hosts of earth and hell.

Christians in living touch with God in Christ are irresistible for the redeeming purposes of the Son of God.

### A PRAYER

O Almighty God,  
From whom every good prayer cometh,  
And who pourest out on all who desire it  
The spirit of grace and supplication;  
Deliver us, when we draw nigh to thee,  
From coldness of heart and wanderings of mind,  
That with steadfast thoughts  
And kindled affections  
We may worship thee in spirit and in truth;  
Through Jesus Christ our Lord. Amen.

—William Bright.

### A LAYMAN'S PRAYER

Deliver us, O Lord, from the egotism which prevents us from recognizing that the opinion of another is as much entitled to respect as is our own. Help us to profit from the ideas of those who differ from us.—*St. Paul's Messenger, Spokane, Wash.*

### PRAYER FOR A COLLEGE GIRL

So dear, so dear she is to me,  
This child who leaves my side today!  
Yet dearer still, O Lord, to Thee;  
And so with confidence I pray.

She'll weary as the weeks go by,  
And gay adjustment lose its zest;  
But sure of Thine approving eye  
May she have quiet rest.  
If disappointment's sword should fall,  
Or sorrow flash from a clear sky,  
May she have grace to suffer all  
Sure of Thy sympathy.  
She will have hours of lonely doubt:  
Let her be calm through all suspense,  
And work her own salvation out,  
Sure of Thy providence.  
If to the battle she must thrill,  
Then may she fight right faithfully;  
Or, tempted in the desert, still  
Be sure of victory.

—Ella Broadus Robertson in the *Sunday School Times*.

### PRAY—GIVE—GO

Three things the Master hath to do,  
And we who serve him here below,  
And long to see His Kingdom come,  
May pray, or give, or go.

He needs them all—the open hand,  
The willing feet, the asking heart—  
To work together and to weave  
The threefold cord that shall not part.

Nor shall the giver count his gift  
As greater than the worker's deed;  
Nor he in turn his service boast  
Above the prayers that voice the need.

Not all can go; not all can give  
To earn the others for the fray;  
But young or old, or rich or poor,  
Or strong or weak—we all can pray.

Pray that the full hands open wide  
To speed the message on its way;  
That those who hear the call may go,  
And—pray that other hearts may pray.

—Annie Johnson Flint, *The British Weekly*.

### JOHN WESLEY'S RULE

Do all the good you can,  
By all the means you can,  
In all the ways you can,  
In all the places you can,  
At all the times you can,  
To all the people you can,  
As long as ever you can.



# Gold-Mining in the Scriptures

## The Expositor's "Expositions"

REV. R. C. HALLOCK, D.D.

### WHY MUST THE WORLD WAIT FOUR THOUSAND YEARS FOR CHRISTMAS?

Unspeaking pathos, that after man's fall, and as casting out from paradise, the promise of a Saviour then made must wait four thousand years for fulfilment. Meanwhile millions upon millions of the sons of men must look longingly down the future for the Coming One, or die in darkness and shadow of death in utter ignorance of any ray of salvation. Why did not the Saviour come close upon the tragedy of the fall, for the world's saving? Can our Greek New Testament give us an answer?

The time of his coming was divinely decreed. Mark 1:14, 15.

*Ehlthen ho Iehsous eis tehn Galilaian, kehrus-hn to euaggelion tehs basileias tou Theou, Came Jesus into (the) Galilee, heralding the good news the kingdom of God, kai legohn, Hoti peplekhroht ho kairos, and saying (that), "Fulfilled is the decreed time, kai ehggeken heh basileia tou Theou, and impending is the kingdom of God: metanoieite i pisteuete en toh euaggelion, change your minds and believe in the Good News!"*

All this is remarkable Greek to study, but our special business is with the expression, "Fulfilled the decreed time." *Peplekhrohtai* is the reduplicated perfect tense of the verb *plekhrooh*, to make full, to fill up, and in the reduplicated perfect it signifies, has now been filled full completely. *Ho kairos* means not simply "time," but a fated *atin for, fari*, to speak, as of the supreme deity), decreed time, the specific time appointed. God's own time, which is always the best time, had been destined from the beginning.

And it was Jesus Christ himself who came making this proclamation, that the divinely determined and appointed time which had to elapse between the fall and the coming of the world's Saviour had now been filled to the full, the very last year and month and week and day. At last, at last, the Saviour of the lost world has come, the long promised kingdom of God is just at hand! Repent, change your whole mind, thought, spirit, heart, and believe the Good News! Come now into God's kingdom!

But God's time is not for man to judge. Acts 1:7.

We ask why God didn't do the obvious thing, and close upon the tragedy of man's sinning unto death send the Saviour unto life? Why? oh! Why? must the world wait four thousand years for Christmas day—for the coming of Jesus who could save His people from their sins, and the consequent death?

Well, just before the Ascension the disciples

asked Jesus a similar question. For generations God's people had been looking longingly and expectantly for the Messiah who should "restore the kingdom unto Israel." Isn't Jesus that Messiah? Hasn't he demonstrated it by his triumphant resurrection? Isn't it then the obvious thing to expect Him to manifest that Messiahship by forthwith freeing Israel from the Roman yoke and making Israel royal amongst the nations, as of old when David reigned? Ask Him! "Lord, dost Thou at this fitting time restore again the kingdom unto Israel?"

Hear His reply. *Ouch humohn esti gnohnai chronous eh kairous*, "Not of you (yours) is it to know periods or decreed times, *hous ho Patehr etheto en teh idia eksousia*, which the Father hath set in His own power." Here again we have the word *kairos* (plural *kairoi*, -rous) meaning a destined or decreed time, God's own appointed time.

Thus Jesus admonished His disciples that it was not for them to pry into God's reserved purposes and plans. "Secret things belong unto God." "He giveth not account of any of His matters." And Jesus likewise admonishes us that the sending of a Saviour, whenever and in whatever way, is wholly of divine grace; that it is not for lost and fallen man to review or judge.

### 3. Yet God has revealed something of His reasons.

Gal. 3:24; 4:4.

*Ho nomos paidagohgos hehmohn gegonen eis Christon*, The law (i. e., the Old Dispensation) is become our pedagogue unto Christ. *Hote de ehlthe to plekhrohma tou chronou*, but when the fullness of the time came, *eksapesteilen ho Theos ton huion autou*, (then) sent forth God the Son of Him (His Son.) Which clearly reveals that, before sending his Son, God must get mankind ready for that Son, and for His salvation. And this God did primarily through the discipline of the Old Testament Dispensation of works, of which Paul is here writing.

The plain fact is that in no respect would the world have been ready to receive a saviour had that saviour come close upon the tragedy of the fall. It took all of those four thousand years of severe discipline for God to get man ready; willing to be saved in God's way, the only possible way of saving a sin-loving, lost world. And even then "He came unto His own and His own received Him not."

Nevertheless it was *to plekhrohma tou chronou*, the complete fulfilling of the decreed time, the determined period which God had appointed for the preparation of the world for Christ's coming; the period which He had foreseen would be both



necessary and sufficient for that preparative work.

4. So God had gotten the world ready: the Cross was set up at the cross-roads of all human history!

It is since the writing of our Greek New Testament and the closing of the Canon that God has revealed through the vast and vital facts of history, how He had planned the preparation of humanity for the coming of the Saviour of mankind, and for the carrying of the message of that salvation unto the ends of the earth. And yet even in that Greek New Testament we catch illuminating glimpses of those historic facts.

Glimpse one. *Egeneto de en tais hekmeraïs ekaineis eksehlthe dogma para Kaisaros Augoustou, apographesthai pasan tehn oikoumenehn.* Now it happened in those very days that a decree went out from Caesar Augustus, that all the inhabited earth should be enrolled. Luke 2:1.

Vast and vital fact! Rome had just then conquered the world by the sword, organized the world under law, made world travel and communication safe—for the first time in human history: and all roads are open for the Message bearers.

Glimpse two. *Mellohn te eisagesthai eis tehn parembolehn ho Paulos legei toh chiliarchoh, Ei ekseti moi eipein ti pros se?* And being about to be led into the castle, Paul said to the chiliarch, "Might it be permitted to me to say something to you?" *Ho de epheh, Hellehnisti genohskeis?* But he said, "Canst thou speak Greek?" Acts 21:37.

Vast and vital fact number two! The chiliarch's question reveals that the Greek tongue had conquered the world of human speech! "Canst thou speak Greek? Then throughout the world thou canst walk and proclaim the Message to every creature." And not only Greek language but also Greek letters and culture of all kinds, philosophy, art, eloquence, these had spread over the civilized world, and were instruments ready at hand for the Christian preacher, thinker, writer, artist, theologian.

But if the Greeks were orators, poets, artists, thinkers, the Romans were warriors, conquerors, organizers and governors. They mastered the world by force, then welded all nations into one magnificent and mighty empire, traversed by splendid roads, ruled by Roman power, tranquil under Roman control, bowing to Roman law.

Thus, then, had the world been made ready. Through the religious training of the Jews, through the literature and culture of the Greeks, through the conquest and rule of the Romans, and not less through the utter breakdown of all the old religions and the consequent heart-hunger of the world for a true and satisfying religion, God had prepared for the revelation of His only begotten Son, crucified, dead and risen, ascended into the heavens, as the world's long-awaited, long hoped-for, Saviour and Redeemer. The fulness of time had come, God had gotten the world ready for His Christ, and into the heart-hungry, waiting world Jesus came, true Bread of Life for all the world's hungry need. Christmas had come at last!

## A Program of Missionary Education

GILBERT Q. LeSOURD

Conference and Promotion Secretary of the Missionary Education Movement.

A program of missionary education never just happens. It has to be planned. It is not even as hardy as Topsy who "just grewed." Left to itself, it seldom ever sprouts. It is a vigorous plant or it would have died out entirely long ago, but give it proper attention if you want to see a real prize-winning product.

I have just received a letter from a friend in Seattle, Washington. He writes, "I have been to church this morning at the . . . Church. The new chairman of the Missionary Committee told me the items on their program for this fall. I thought you would be interested." Indeed I was, for it was an unusually good program, but before I give it to you, let me call your attention to the fact that this church had a *Missionary Committee* and the committee had a *Chairman* who did some work, and the committee had a *Program*. Here it is:

1. Eight sermons by the pastor based on *Christ of the Indian Road* by E. Stanley Jones. (The church is selling the book.)

2. A mid-week course of lectures on the *Great Religions of the World*.

3. A graded program of missionary education covering all departments of the Sunday School.

4. The Men's Club is studying *The Cost of a New World* by Kenneth MacLennan. (The members have purchased over thirty copies.)

5. The Young Women's Bible Class is studying "Islam and Christianity" using *The Moslem Faces the Future* by T. H. P. Sailer, and *Young Islam on Trek* by Basil Mathews.

This is not a complete program for all the church, but it is an excellent beginning. And it is working! My friend writes that the Sunday sermons and the mid-week lectures are a success. The other features he had not yet observed but they ought to be very much worth while. It is a program worth copying. Something on home missions ought to be added, probably will be later; possibly a course on "Our Templ'd Hills" by Ralph A. Felton.

"Church Training Night" is the big thing in missionary education in many churches at this time of the year. The plan is already familiar. A supper at about 6:30 so men and women may come direct to the church from business; 7:30 to 8:30 one or more classes in missions, Bible or teacher-training; 8:30 to 9 a devotional service for the entire group. Two pastors have called at my office this week to report their great success with this plan. Another wrote, "It is the greatest thing I have done in the twenty years of my ministry."

What courses should be offered? Other things being equal, these recommended for use this year

### FOREIGN MISSIONS

Adult—

*The Moslem Faces the Future*, by T. H. P. Sailer

(Continued on page 336)

# Illustration Department

*A Sermon Without Illustrations is Like a House Without Windows*

## Pearls for Preachers

WILLIAM J. HART, D.D.

### THE PERSIAN CARPET

**Matt. 13:44.** "Like unto treasure hid."  
The wife of the English Prime Minister, on coming officially to Downing-street, requested that the carpet in the drawing room should be pensioned and another secured. After conference as to the condition of the public funds the decision was conveyed to Mrs. Baldwin that the thing could not be done! Thereupon she asked whether the existing carpet might not be cleaned. This was conceded. The offending carpet was unrolled from the floor, exposing . . . a layer of felt. This in turn was peeled off the floor—whereupon was revealed . . . a Persian carpet of unexpected beauty. *Condensed from Watchman in the British Weekly.*

### THE BABE OF BETHLEHEM

**Luke 1:14.** The atmosphere at Christmas time is charged with good cheer as a June day with the scent of roses. We boarded a trolley car moving countryward and jammed to the last strap with returning Christmas shoppers. The hanging bundle-bearers jostled each other, surging forward and backward as the car started and stopped. All smiled. It was the Christmas season. The car was late. We came to a cross road. A young mother with a baby in a carriage, accompanied by her mother and her grandmother, four generations, came hurrying up. The conductor stamped his gong vigorously. Really it was a pretty sight. As they all came up, out of breath, the conductor called, "All aboard!" "But the baby carriage has to be folded together," said the pretty young mother. "I'll attend to that," said the conductor. "All aboard!" I reached from the vestibule of the car and said, "Let me take your baby." She looked me over keenly and handed me what seemed to be a large bundle of clothing. The conductor called "All aboard!" . . .  
As she entered the car smiling, everyone tried to make way for her, to give her a comfortable seat. . . . I handed her the bundle and she began unwrapping it, and then she screamed, "You've got it wrong side up!" The people laughed. The conductor even forgot that his car was late. . . . Everyone seemed about as happy as mortals are likely to be. All of this was brought about because a young mother with a sweet babe had entered the car at Christmas time. That's how the Christmas Babe of Bethlehem came into the midst of this busy world to tranquilize and soothe and harmonize our discordant, jarring spirits.—*The Christian Advocate.*

### THE LOST UMBRELLA

**Romans 13:10.** "Love worketh no ill to his neighbor."

Though found in the humorous column of a magazine, there is a suggestive truth in the remark which follows:

Mr. Greene came home from church wringing wet.

"America," he informed his wife, "will be a nobler land to live in when not every American thinks he can keep his religion and somebody else's umbrella."

### THE BELL THAT STIRRED THE HEART

**Exodus 28:34, 35.** "A golden bell . . . and the sound thereof shall be heard."

Years ago I stood on the terrace of a beautiful villa near Florence. It was a September evening, and the valley below was transfigured in the long horizontal rays of the declining sun. And then I heard a bell whose every vibration found an echo in my innermost heart. I said to my hostess, "That is the most beautiful bell I have ever heard." "Yes," she replied, "it is an English bell." And so it was. For generations its sound had gone out over English fields giving the hours of work and prayer to English folk from the tower of an English abbey, and then came the Reformation and some wise Italian bought the bell and sent it to the Valley of the Arno, where after four centuries it stirred the heart of a wandering Englishman and made him sick for home.—*Stanley Baldwin, Prime Minister of England.*

### SALT MUST HAVE SALTNESS

**Mark 9:50.** "Salt is good; but if the salt have lost its saltness, wherewith will ye season it?"

During a great Nordic war, over two hundred years ago, when the supply of salt was exhausted, a Dutch ship succeeded in running the blockade and gaining entrance to a Finnish port. While the salt was being unloaded old and young threw themselves down on the quay and eagerly licked up what was spilled. Salt imparts flavor. Without salt of righteousness, life becomes distasteful and meaningless. But salt has a more important function. It preserves against decay. Without the salt of truth, life falls into decay. If salt has lost its saltness, it is fit only for the dustbin.—*Archbishop Soderblom in a sermon on "Salt and Peace" at the opening of the League of Nations, September, 1926.*



**GAVE FIVE DOLLARS—AND HERSELF**

Isa. 6:8. "Then I said, Here am I; send me."

The first missionary volunteer of the Methodist Episcopal Church, South, was Mary I. McClellan. Seventy-three years ago this young woman, a cousin of Grover Cleveland, was a teacher in Canton, Miss. One day she was so moved by Bishop William Capers preaching on missions that she put on the collection plate a card bearing the words: "I give myself and five dollars to mission work." She married J. W. Lambuth, and with him went out to China. Their son was the late Bishop W. R. Lambuth, one of the lights of modern Methodist missions. At J. W. Lambuth's birth his father, who had been a missionary to the Indians, said, "I dedicate him to foreign mission work and will give a bale of cotton to help pay his expenses."—*The Christian Advocate*.

**TEACH ME TODAY**

Psalm 103:10. "Teach me to do thy will; for Thou art my God."

In the autumn of 1891 a friend suggested my visiting the fisheries on the Newfoundland banks, so in 1892 I sailed in the 99-ton ketch *Albert*, to the Newfoundland and Labrador coasts. The suggestion, the expense of it, and the question of qualifications for the undertaking, worried me not a little. As a mere physical adventure the opportunity seemed almost too good to be true. I consulted my mother as to what she would do. "I would use daily," she replied, "the words of the 143rd Psalm, 'Teach me to do today the thing that pleases Thee.'" Could any theology be more profound? Any sociology more practical? To do my surgery as Christ would do it, my navigation, my investigations, my study of the new problems which would confront me!—*Dr. W. T. Grenfell in "What Christ Means to Me."*

**THE CREATOR'S PURPOSE**

Psa. 104:24. "In wisdom hast thou made them all."

I came into an anatomy room to study. The dead body meant nothing at all to me. I could not visualize the man or woman it might have been. Life left few records on those immobile faces. For weeks I worked, and each day the wonder grew; and then, one day, I was working on an arm and hand, studying the perfect mechanical arrangements of the muscles and tendons—how the sheaths of certain muscles are split to let tendons of other muscles through, that the hand may be delicate and small and yet powerful. I was all alone in the laboratory when the overwhelming belief came: a thing like this is not just a chance, but a part of a plan, a plan so big that only God could have conceived it. Religion had been a matter of form, a thing without convictions, and now everything was an evidence of God; the tendons of the hand, the pattern of the little blue butterfly's wings—it was all part of a purpose.—*A Woman Physician in the Atlantic Monthly*.

**THE WELL AND THE TIDE**

John 4:14. "A well of water springing up unto eternal life."

On Cape Cod, south of Provincetown, is a very curious spring. It is in the center of a hollow which is fifty feet deep and two hundred yards across. This hollow is perfectly dry except at high tide. Then all at once, cool, sweet drinkable water wells up from the center of this hollow. The water keeps rising until the crater is full. With the setting of the moon the water recedes and disappears. In a drought when many wells are empty, it never runs dry. It is as certain as the tide. It must be that the stream that feeds it somewhere in the sand dunes is blocked in some unknown way by the sea. When the sea climbs up the beach at full tide, the spring bubbles up. It is called the Moon Spring.—*The Portal*.

## **The Book of Books**

### **Illustrations for Bible Sunday**

#### **OUR STANDARDS**

Every thinking man, when he thinks, realizes that a very large number of people tend to forget, that the teachings of the Bible are so interwoven and entwined with our whole civic and social life that it would be literally—I do not mean figuratively, I mean literally—impossible for us to figure to ourselves what that life would be if these teachings were removed. We would lose almost all the standards by which we now judge both public and private morals; all the standards toward which we, with more or less or resolution, strive to raise ourselves. Almost every man who has by his life-work added to the sum of human achievement of which the race is proud, of which our people are proud, almost every such man has based his lifework largely upon the teachings of the Bible. Sometimes it has been done unconsciously, more often consciously, and among the very greatest men a disproportionately large number have been diligent and close students of the Bible at first hand. Lincoln—sad, patient, kindly Lincoln, who, after bearing upon his weary shoulders for four years a greater burden than that borne by any other man of the nineteenth century, laid down his life for the people whom living he had served so well—built up his entire reading upon his early study of the Bible. He had mastered it absolutely; mastered it as later he mastered only one or two other books.—*Theodore Roosevelt*.

**OVERTHROWING THE BIBLE**

The Bible is a book which has been refuted, demolished, overthrown and exploded more times than any other book you ever heard of. Every little while somebody starts up and upsets this book; and it is like upsetting a solid cube of granite. It is just as big one way as the other; and when you have upset it, it is right side up, and when you overturn it again, it is right side up still. Every little while somebody blows up the Bible; but when it comes down it always lights on its feet, and runs faster than ever through the world. They overthrew the Bible a century ago, in Voltaire's time—entirely demolished the whole thing. In less than a hundred years, said Voltaire, Christianity will have been swept from

existence, and will have passed into history. Infidelity ran riot through France, red-handed. A century and a half have passed in which the Book took such a leap that more than twenty times as many Bibles have been made and scattered through the world as ever were made before since the creation of man.—*Unknown*.

### INFLUENCE OF THE BIBLE

One of the highest tributes of modern times to the worth of the Bible as an educational and moral influence of incalculable value to the whole community came from the great scientist Huxley, who said: "Consider the great historical fact that for three centuries this book has been woven into the life of all that is noblest and best in our history, and that it has become the national epic of our race; that it is written in the noblest and purest English, and abounds in exquisite beauties of mere literary form; and finally, that it forbids the veriest hind, who never left his village, to be ignorant of the existence of other countries and other civilizations and of a great past, stretching back to the furthest limits of the oldest nations in the world."

"By the study of what other book could children be so much humanized and made to feel that each figure in that vast historical procession fills, like themselves, but a momentary space in the interval between the eternities?"

"The Bible has been the Magna Charta of the poor and of the oppressed. Down to modern times, no State had had a constitution in which the interests of the people are so largely taken into account; in which the duties, so much more than the privileges, of rulers are insisted upon, as that drawn up for Israel in Deuteronomy and Leviticus. Nowhere is the fundamental truth that the welfare of the State, in the long run, depends upon the righteousness of the citizen, so strongly laid down. The Bible is the most democratic book in the world."—*Theodore Roosevelt*.

### THE BIBLE

John Adams, second President of the United States, wrote these words in his diary: "Suppose a nation in some distant region should take the Bible for their only law book, and every member should regulate his conduct by the precepts there exhibited. Every member would be obliged in conscience to temperance and frugality and industry, to justice and kindness and charity toward his fellow-men, and to piety, love and reverence toward Almighty God. In this commonwealth no man would impair his health by gluttony, drunkenness or lust; no man would sacrifice his precious time to cards or any other trifling or mean amusement; no man would steal or lie, or in any way defraud his neighbor, but would live in peace and good will with all men; no man would blaspheme his Maker or profane his worship; but a rational, manly, sincere and unaffected piety and devotions would reign in all hearts."

### THE PSALMS

It is surely nothing less than remarkable that the Psalter, which was the hymn-book of the Jewish Church, should have had the further distinction of

becoming, and in some sense of remaining to this day, the hymn-book of the Christian Church throughout the world. Nothing could have given the Psalter this phenomenal hold upon the heart of the centuries but its absolute fidelity to the deepest and most manifold experiences of the human soul. If in its words men will lift up their hearts unto God, it is because they are the words of men who spoke "out of the depths." The Psalter has the power that all great poetry has of seeing the universal in the particular and of snatching from the passing experience that aspect of it which is eternal.

But while this is all true, it is not less true that the Psalter is an intensely national book. It is the expression of Hebrew experience, it was written for Hebrew worship, its prayers and its praises are addressed primarily to the God of the Hebrews, and its writers never allow us to forget that the Jehovah whose name is excellent in all the earth, is "our Lord." It is Hebrew history that is set forth as the stimulus to national gratitude or repentance (Psa. 78, 105, 106); and although there are winged words that bear our spirits far beyond the confines of Judah—visions of "all people that on earth do dwell" united in a common worship, and visions of a reign of God that stretches down the ages and across the world—there are other places not a few in which, by topographical allusion (Psa. 87, 133) or unholy tempers (Psa 58:10), we are reminded that the Psalter is stamped with the limitations of Hebrew experience and achievement.—*Expository Times*.

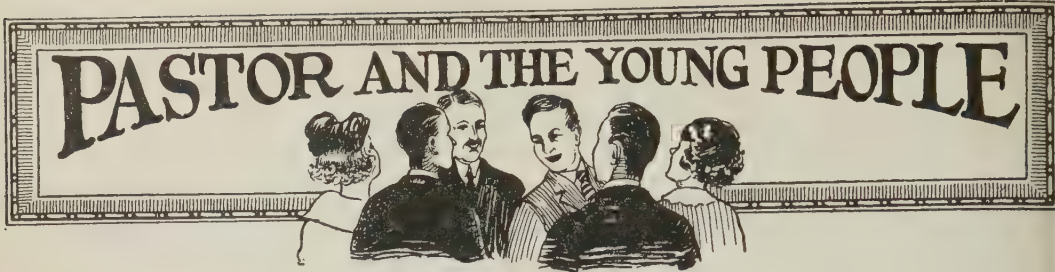
### A HINDU VERSION OF THE GOOD SAMARITAN

There was once a rich *bania* (merchant) going home through a forest. He was suddenly attacked by robbers, who beat him and robbed him of all his money, leaving him half dead. A Brahman passed by, and seeing the man, said to himself, "He is only a sweeper," and went away. A Mohammedan also came that way, but he said, "This man is no relation or friend of mine; why should I have any concern for him?" and so he went away. At last a *Christian* came, riding on horseback, and, taking pity on the poor man, bound up his wounds with strips of cloth torn from his own turban, and placing him on his horse took him to a hospital, and, giving the doctor *sahib* two rupees, said, "Make this man well, and when I return, you will get from me twenty rupees more!" —*India's Women and China's Daughters*.

### COMPOUND INTEREST

Forty years ago some kindly Christian gave a New Testament to a wounded soldier in a hospital at Vicksburg, Miss. That soldier wrote to the American Bible Society that he found the New Testament precious when he was in the hospital. Therefore he sent \$300, to be used as speedily as possible in putting the Gospel into the hands of wounded soldiers in Japanese hospitals. Thus the gift of one New Testament long ago has reached to the other end of the world, multiplied ten thousandfold.





The Sunday School has been called the "chief business of the church." Hence, the pastor, as the manager of the activities of the church, has much to do with the Sunday School teachers. In many places he must be prepared to suggest plans, programs and methods. He needs to know of useful books to recommend to teachers of different classes or superintendents of departments.

We have received "A Curriculum of Worship for the Junior Church School, Volume II—Programs for the Second Year," by Edna M. Crandall.

This book supposes a graded school with the departments meeting separately. The pupils stay three years in the Junior Department. Last year a book similar to this was issued for the first year, and another for the third year is in preparation.

However, for the many smaller schools which are not a federation of several departments, but have a unity of their own, these programs might furnish many valuable suggestions to the regular Sunday School Superintendent. One of his perplexing problems is what was formerly called the "Opening Exercises," but which Sunday School leaders are endeavoring to transform—in name and in fact—into a "Service of Worship." And—tell it not in Gath—but the programs may be made quite as interesting to youth and adults as to juniors.

The book might also be exceedingly useful to teachers of Daily Vacation Bible Schools.

There is a Memory Curriculum of hymns and Scripture selections. But one of the best things in the programs is the use of pictures—generally famous ones—to convey to children the essential thought of that day's program.

("A Curriculum of Worship for the Junior Church School," by Edna M. Crandall. 363 pp. Price \$2.00. The Century Co., New York.)

Pastors will also do well to recommend that cherished friend, "Peloubet's Notes on the Uniform Sunday School Lessons," indispensable to the teacher of a Sunday School class using the Uniform Lessons.

The plan of the Uniform Sunday School Lessons has been varied a little this coming year. There are to be three months' "Studies in the Christian Life;" the second quarter treats of the "Life and Letters of Peter;" while the last half year takes up the "Kings and Prophets from Samuel to Isaiah." Hence the Notes for 1927 are varied—topical, biographical and historical. But all the former valued features are here—maps, chronological charts, pictures, exhaustive lists of books touching upon the lessons—the "Teacher's Li-

brary"—hints as to the teacher's craftsmanship, suggestions for the pupil's activity, topics for discussion in class, plans for presenting the lesson, etc., etc. And best of all, it is all from the standpoint of a teacher, not of a lecturer. Dr. Amos R. Wells ably continues what Dr. Peloubet so wisely began long ago. Published by W. A. Wilde Co., Boston.

### SEARCH QUESTIONS

After Rally Day as one Sunday School class was planning its course of lessons for the coming season, one young girl remarked to the teacher, "Give us some Bible puzzles like those we had last winter, 'Thirty-Seven Hidden Bible Books,' you know." As the teacher told of the pupil's request we remembered that, after we had printed two or three Bible puzzles, a minister wrote us: "If you have any more Bible-searching games, such as these, bring them on."

According to word of pupil and preacher, the Bible Search Questions are liked. So here is another list on *Bible Women*. They are each described in a phrase.

Who are they? Where do you find out about them? Give name, book, chapter and verse. The answers will be printed in the January *Expositor*.

The interesting fact about these questions is that they were clipped from the *Indian Witness*, a paper printed in English in the city of Lucknow, India.

### BIBLE WOMEN

1. A beautiful Jewish maiden who became queen in a foreign land.
2. She turned to a pillar of salt.
3. She became leprous, white as snow.
4. Two women in whose home Jesus loved to visit.
5. She loved her mother-in-law.
6. She traveled from a far country to see Solomon in all his glory.
7. Mary's cousin, whose name was the same as that of a famous queen of England.
8. She loved to sew for the poor.
9. She and her husband were both liars.
10. She rode a camel to meet her future husband.
11. Jacob's true love, for whom he worked and waited for fourteen years.
12. She ate the forbidden fruit.
13. She was a bathing beauty who caused a king's downfall.

14. Her dancing pleased the king and won a gruesome reward.

15. She bobbed a judge's hair and caused his downfall.

16. Her husband had a kinsman who was a mighty man of wealth named Boaz.

17. A beautiful queen of Persia who was divorced for disobeying the king's order.

18. A fair daughter of Job.

19. A judge in Israel.

20. A queen who met a tragic death and whose flesh was eaten by dogs.

21. Timothy's grandmother and mother.

22. She prayed in the "house of the Lord for a son."

Jan Jackenowski went to our little Polish mission in his town, and once when the teacher had a review lesson, this is the delicious way in which Jan proudly told the story of the Good Samaritan:

"Comes walking a man—Pole maybe, I thinks. Und comes running bad mens and joumps on him. Sooner they joumps on him they makes holes all over him and he most dies. Goes the bad mens, mit his watch, und his knife, und his pencil from silver, und he most dies some more. Then comes walking proud priest. Sooner he sees the man mit holes all over him, sooner he walks away quick. Comes walking nudder man. Goes quick also. Comes riding good Sir American man. Sooner he sees, out he joumps. Hoists him into his auto—gently, Teacher, und runs him to er-er-er Free Dispensary, perhaps, I thinks, und gives moneys on the Doctor. 'Cure my neighbor quick, und so I pays you more moneys,' he says. Und Teacher sooner we sees anybody in troubles, he is neighbors on us, says Jesus, und we must be good Sir Americans on him quick."—*Author Unknown.*

## A Story to Tell

### PEACE ON EARTH

Narcissa was a Filipino woman. She lived in the Luzon hills, back from Manila. Her nephew, whom she loved dearly, had gone to fight the Americans and drive them away from the Philippine Islands. But the insurgent leader had been captured with many of his army, and the Americans were in possession of the country. Her nephew was in prison in Manila. She thought that a prisoner's friends must furnish him food or he would be left to starve. So she got together as much as possible of her scanty wealth and slowly made her way to Manila.

She found her nephew and learned, to her great surprise, that he was fairly comfortable, was well fed, and expected before long to be released from prison. And then he promised to go home with her. So she found friends and stayed in Manila to wait for him.

One day she came upon a man preaching in the street. He was telling wonderful things about a wonderful God, who *loved* men and women. She had never heard of such a thing. She had been told that one must buy the favor of God. She had discovered that the Americans were not the

cruel men she had supposed them to be, and now their religion was better than any she had known. God was great and good and kind, and loved men and women!

And when the preacher asked if she would love God, she answered, "Yes, of course! Who could help loving such a God?" She believed what the preacher told her, and went to her room rejoicing and happy.

She could not read the little book the preacher gave her—the gospel of John in her own tongue—but she began to learn. She told her nephew about it all. He could read a little, and together they spelled out the gospel story. When the nephew was released, Narcissa and he went home together. Once there, she began to tell her friends and neighbors what she had learned in Manila, and she and her nephew read the little book to them.

A year or two went by and a missionary from Manila came back into the Luzon hills. When he came to the village where Narcissa lived, he was surprised to find a group of people who already knew the message of the love of God which he had come to bring to them. He went on and established a permanent station at a village ten miles away.

Now when Narcissa found something in her book that she did not understand, she had "only to walk ten miles and back," to have it explained to her.

Would you walk twenty miles to have a verse in the Bible explained to you?

One day she read in her little book that Jesus said to his disciples: "Peace I leave with you, my peace I give unto you."

She stopped. "Peace! what was that? What was Jesus giving to his disciples?"

Was there something she did not have? So she straightway walked her ten miles to the missionary with the question.

If she had had a gospel by Luke she probably would have asked about the angels' song, "Glory to God in the highest, and on earth peace, good will toward men."

Then the missionary tried to tell her what "peace" meant. Probably he used such words as calmness, contentment, happiness, etc. But Narcissa threw up her hands and cried, "Why, that is just what I have had for the last two years!"—*Retold from a story in Youth's Companion.*

## THE STAR IN GOD'S WINDOW

### Children's Address

Rev. T. B. Stewart Thomson

"For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."—S. John iii, 16.

During the Great War, when I was serving in France as an officer in a famous Highland regiment, I had the pleasure of meeting many fine Americans who had crossed the Atlantic to "do their bit" in that tremendous struggle. One of them told me of a very beautiful custom, which we might well have imitated in our own country. The U. S.



Government, he said, had issued an order, giving permission to any citizen who had given a son to the Army or Navy or Air Force to place a star in the window of his house. I heard a touching story of this. One evening a father was walking through the streets of an American city with his small son, explaining to him as they passed along the meaning of those stars in various windows. The wee fellow kept a sharp look-out. "Look, dad," he would cry, "there's a house with a son at the front—there's one with two—that one hasn't any." Then he suddenly saw a single star shining alone in the evening sky. "Why," he exclaimed, "God must have given *His Son* too, for He has a star in *His window*."

That little chap was even wiser than he knew. There is indeed a star in God's window, telling us of a love and sacrifice greater than human thought—the very star that led the Wise Men to the cradle of Bethlehem. "For God so loved the world that He gave His only-begotten Son." What a wonderful saying that is! And it's all true.

Many years ago, when Luther's Bible was first

being printed in German, the printer's daughter picked up a piece of rough paper—what we call a "proof"—from her father's floor. It was torn across the middle, and all she could read was this: "God so loved the world that He gave—" The little girl ran to ask her mother what was the rest of the sentence. But the mother had never read the Bible. Up to that time it had been written in Latin, a language which poor and ignorant people couldn't understand. "I don't know" was her sad reply. "Well, at any rate," cried the happy child, "if God loves us well enough to give us *anything* we need not be afraid of Him."

You boys and girls are able to read God's Word for yourselves; and you know that while all good gifts come from God, the best and most wonderful of all is the gift of His own Son Jesus Christ, "the bright and morning star," whom He sent from the shelter and safety of His heavenly home right into the firing-line, the battlefield of sin and death, yes, even to the Cross itself, that "who-soever believeth in Him should not perish, but have everlasting life."

## Chats With the Children

DR. J. W. G. WARD, MONTREAL

### IN THE CARPENTER'S SHOP

In Christ's early days, He plied the craft of a carpenter in Nazareth. There is a lovely legend about His work there, but we will have the moral first, and then the story. There is work for us all, and it calls for patience and perseverance, but it also gives us a means of glorifying our Heavenly Father. And now for the story.

One day, Joseph, the carpenter, picked up a piece of wood in the workshop, and noticing that it was split, he flung it on one side to be burned. But the youth, Jesus, stayed behind when the work was done, and taking up the wood, He glued the two sides of the break, and bound them firmly together. When Joseph saw it next morning, he was very much pleased at the trouble and thought Jesus had taken, and praising Him, said, "It is far from useless as I thought. Yet here is a piece; try Thy hand at that."

This was a knotted block, almost too hard for the tools to shape, and it had lain for a long time as of no use whatever. So Jesus took it, cross-grained and tough as it was, and when He had finished working upon it, it was so fine and smooth, that it took the polish better than a piece of softer timber could, and all who saw the finished work declared that it was fit to grace even the palace of Herod.

Jesus was testing the ability and thoroughness of his pupil, so again he picked out a piece cut from the branch of a tree. It was gnarled and twisted, and we would have said at once that it was good for nothing. "This at least," Joseph remarked, "must be burned, for Thou canst not carve it into anything useful, nor polish it to make it beautiful." Yet after a time, when some special article of furniture required a curved piece, Jesus remembered the gnarled fragment, and being

naturally bent in that way, it was far stronger than a piece that had been cut to shape.

Once more the father found some wood that looked quite worthless, for it was crumbling away. "This is beyond even Thy skill and patience." Jesus looked at it, thinking that it was indeed true, but, cutting away the bad part, He saw that there was yet a portion white and sound, that could be turned to account.

While this is only a story it shows what an example we have in our dear Savior. He had hard tests and disagreeable duties to face, yet with un-failing patience and fine purpose, He always did His best to please His earthly father, and, of course, in doing that He pleases His Heavenly Father, too. The fact is, He could say, "I delight to do Thy will, O my God."

That Divine will was done, not only when Christ worked wonderful cures or performed some miracle that set all men marveling at the power He possessed, but also in the daily duties requiring to be done. John G. Whittier, who was once a poor lad on a farm, wrote these lines about Jesus. You ought to learn them!

" . . . He, whose name we breathe with awe,  
The coarse, mechanic vesture wore—  
A poor Man, toiling with the poor,  
In labour, as in prayer, fulfilling the same law."

So the carpenter's Son—Jesus, the Lord of glory—stooped to teach us the lesson that makes life great and grand. Like him who shapes wood into something useful or beautiful, we have to carve our character. The material may not be easy to work. The tools we have may not be just what we would like. Yet the noble-hearted

girl and boy will not stop to complain, but with stout purpose and resolute will, remembering the patience and perseverance of Christ, will strive to make their lives what God desires and the world needs. We can all do this if we try! Our tasks, whether at school or at home, and later on, in the big world, are given us to enable us to

make something of ourselves. There is Another who is also at work, helping us constantly with both His example and His gracious aid: Jesus, who worked in that Nazareth workshop as a carpenter, is working in our lives, till from the shapeless or the uncouth, we have been fashioned like unto Himself.

## *Best Gift of All* *Christmas Sermon for Children*

REV. ALFRED BARRATT

Text: "Thanks be unto God for His unspeakable gift." 2 Cor. 9:15.

Boys and girls are now looking forward anxiously for Christmas day to come, because they are expecting to receive a lot of Christmas presents. I fear that many boys and girls expect too much, and are unwilling to give anything away. Christmas time is not only a time of giving and receiving nice presents. It is something better and nobler than that. It is a time to show our love and sincere appreciation of God for giving us the very best gift. It is a time to show our parents, and our brothers and sisters, and even our companions, how much real love we have for them. It is a time of good-will to everybody. But we should not wait for Christmas time to show this good-will; we should show it all the year round. Then our lives would be like one long Christmas day.

A mother who left her home frequently for a few days at a time, used to bring each child a little gift. One day she purposely neglected the gifts. The children met her in the hall as usual with happy expectant faces. "I did not bring you any presents this time," said the mother. "We don't care, mother dear. You are the best present," said one of the children, delighted that mother had come safely home. Jesus is the very best gift that God ever gave to earth, and it is a happy day in the life of a boy or girl when he or she can say from the depths of the heart, "Jesus is the best gift of all and I have received Him into my heart."

Away down South people used to say "Christmas gift" on Christmas morning instead of "Merry Christmas." Little Curly Locks called to her daddy, "Christmas gift, daddy. Christmas gift, daddy!" "Bless your heart, girlie, dear, daddy will give you a Christmas gift; something nice, too." Then he took her up in his arms and made her little cheeks rosy with hugs and kisses. He was expecting her to jump at him from behind the door to catch his Christmas gift which she did, and he would have been disappointed if she had not been there to catch it.

Our heavenly Father is listening to hear all the boys and girls call to Him, "Christmas gift, Christmas gift!" He has prepared the best Christmas gift of all for us and I know He is disappointed if we do not claim it. This is a good time right now, if you have not yet accepted this precious Gift, to ask God to give you His unspeakable Gift. God has given His best Gift to

us, and now He wants us to give our best gift to Him.

"It was six weeks before Christmas," says Dr. Faris, "when a little girl of eight years was told by her father that if she had fifteen perfect marks in spelling during the next four weeks he would give her fifty cents, which she could spend exactly as she chose. For days she talked of the things she would buy—all for herself. A week later she said to her mother, 'I believe I will spend twenty-five cents of that money for presents.' In another week she said, 'I don't need so much, do I? I guess I will spend forty cents for presents.' A week before the money was due she was found puzzling over a Christmas list. 'I have it all planned out now,' she said. 'I can get five ten-cent presents.' 'But where do you come in?' she was asked. 'Oh! I don't need anything; I want to give it all.'"

This is the true spirit of Christmas. It is the beautiful lesson that Jesus Christ came to teach. What have you given to Jesus? Anything or nothing? He says to you, "Give Me your heart." He does not want half of it, He asks for it all. He gave himself—He gave His all, this Christmas Giver, and now He is saying to you, "Christmas gift, Christmas gift." Are you ready to say to Him, "Here, Lord, I give myself to Thee, 'tis all that I can do!"

As Frances Ridley Havergal wrote:

I gave My life for thee,  
My precious blood I shed,  
That thou might ransom'd be  
And quicken'd from the dead;  
I gave, I gave My life for thee.  
What hast thou given for Me?

And I have brought to thee  
Down from My home above  
Salvation full and free,  
My pardon and My love;  
I bring, I bring rich gifts to thee.  
What hast thou brought to Me?

The Senior Church School is open to boys and girls of High School age. Graded Courses offered: Freshman—"The Story of Our Bible." Sophomores—"Christian Life and Conduct." Juniors—"Heroes of the Faith." Seniors—"Landmarks of Christian History."



# The Homiletic Year—December

Christmas

REV. LEWIS KEAST

World Peace

Approaching the close of another year we are inclined to take an inventory of the past. This has been indeed a great, momentous year. Every social and religious organization has felt the impact of the times, but the prospect of "peace" and "goodwill" among men was never better. Not the least among the signs of "peace" and "goodwill" is the acceptance of Germany as a member of the League of Nations. Christianity has at least made a remarkable attempt to re-establish the spirit of brotherhood, and in the future historians will turn back to this year to discover the source of a new spirit among the nations.

Of this we are most confident: Christ is still the hope of the world! We believe that in Christ we see the solution of every social and political problem that is worthy of our attention. Never was the Church of Christ better prepared to meet and relieve human need than it is today. And what better purpose can we serve? In what other Person can our hope be found?

Let us thank God that the power of the Cross still prevails and its glory still flames abroad. Like a mighty army moves the Church of God. To hasten the coming of His Kingdom we are no longer content with a defensive attitude, but we resolve to advance our step. A redeeming force has been released in this world which will transform the very lowest of human kind and establish anew the kingdom of God in their hearts. Another year confirms our faith in the providence of God and the redeeming power of Jesus Christ.

## "HOW FAR TO BETHLEHEM?"

How far to Bethlehem?

For I would be among the first to see  
That strange new star in the Judean skies;  
To seek and find the new is to be wise,  
And wisdom is a sacred quest with me—  
How far to Bethlehem?

O far, too far to find it, Pilgrim Soul,  
As far as east from west, or pole from pole!

How far to Bethlehem?

For I would be among the first to kneel  
Beside the little Christ, the Cradled King;  
My gold, all that I prize, I humbly bring—  
And bid Him use my gifts to help and heal—  
How far to Bethlehem?

O near, so near almost your eyes can trace  
The smile that rests on Mary Mother's face!

—Molly Anderson Haley.

## I AM THE WAY

Low in the darkness I wander; where is the light?  
Nothing know I, but wonder; is there no light?  
Lord, in Thy vastness I wander; where is the way?  
How may I reach Thee, I wonder: is there no way?

—Old Indian Hymn.

## FOR WHOM IS THE MESSAGE?

A mother took her little daughter to church, and listened while the minister preached a very earnest sermon against sin, trying to bring the subject home to the hearts of his hearers. The little girl listened with wide-open eyes, and suddenly turning to her mother, in great distress she whispered: Mamma, he means us! And unto us, to you, to me—is born a Saviour. It means us.

## SUGGESTIVE THEMES AND TEXTS

*Stars of Expectancy:* "We saw His star in the East." Matt. 2:2.

*The Joy of Jesus:* "Behold I bring you good tidings of great joy." Luke 2:10.

*The Nearness of Christ:* "The Lord is at hand." Phil. 4:5.

*The Christmas Call:* "Let us now go even unto Bethlehem." Luke 2:15.

*The Incarnation:* "The Word was made flesh, and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth." John 1:14.

*God's Christmas Present to the World:* "God so loved the world that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have everlasting life." John 3:16.

*A Christless Christmas:* "What think ye? Will He come up to the feast?" John 11:56.

*My Gift to Christ:* "And when they had opened their treasurers they presented unto Him gifts; gold, and frankincense, and myrrh." Matt. 2:11.

*A Journey to Bethlehem:* "Let us now go even unto Bethlehem and see this thing which is come to pass." Luke 2:15.

*The Journey Home Again:* "They departed into their own country another way." Matt. 2:13.

*Good Tidings:* "Behold I bring you good tidings of great joy, which shall be to all people." Luke 2:10.

*The Cradle of the King:* "And she brought forth her first-born Son, and wrapped Him in swaddling clothes, and laid Him in a manger." Luke 2:7.

*Meeting the World's Need:* "Unto you is born this day—a Saviour." Luke 2:11.

*The Lowliness of Christ:* "And took upon Him the form of a servant, and was made in the likeness of men." Phil. 2:7.

*Peace and Goodwill:* "On earth peace, to men of goodwill." Luke 2:14.

*The Spirit of Christmas:* "Suddenly there was with the angel a multitude of the heavenly host, praising God."

*The Unspeakable Gift:* "Thanks be unto God for His unspeakable gift." 2 Cor. 9:15.

*God's Time:* "When the fulness of the time was come, God sent forth His Son." Gal. 4:4.

*The Purpose of His Coming:* "The Son of man is come to seek and to save that which was lost." Luke 19:10.

### CHRISTMAS MORNING

O Saviour, whom this holy morn  
Gave to our world below;  
To mortal want and labor born,  
And more than mortal woe!

Incarnate Word, by every grief,  
By each temptation tried,  
Who lived to yield our ills relief,  
And to redeem us died!

If gaily clothed and proudly fed,  
In dangerous wealth we dwell;  
Remind us of thy manger bed  
And lowly cottage cell.

If pressed by poverty severe,  
In envious want we pine,  
Oh! may the Spirit whisper near,  
How poor a lot was Thine!

Through fickle fortune's various scene,  
From sin preserve us free!  
Like us Thou hast a mourner been,  
May we rejoice with Thee!

—Reginald Heber.

### THE JOY OF CHRISTMAS

And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, and as it had been spoken unto them. Luke 2:20.

The shepherds had just seen the angels and heard their marvelous music; and they had seen the Christ! After that experience they went back to their homes and to their sheep. They went back to their daily duty—the common duty of everyday life:

I—Christ brings joy. He is the source of joy.

II—Christ makes our giving a joy.

III.—Christ makes our work a joy.

IV—Christ is the joy of the life that now is and the life which is to come.

### CHRISTMAS WITH CHRIST

The one thing the apostles never do is to date the career of Jesus from His birth. For them, with all their marked divergences, He was the Eternal Son of God. They knew the gladness of the prophetic message, "For unto us a child is born;" but they knew also with undimmed assurance that, "Before Abraham was, I am." So speaks Dr. G. H. Morrison, of Glasgow, in a

Christmas sermon on "The Eternal Son." The preacher's theme is the pre-existence of Christ; he dwells on its spiritual values in order to show that the joy of Christmas depends upon our welcoming the Babe of Bethlehem as the Lord of Glory who stoops from heaven to that lowly manger, in order that, for our sakes, He may endure the cross. Doctor Morrison shows that "the love of God is dimmed," that "the glory of the Life of Christ is dimmed," and then, finally, that "the glory of our Humanity is dimmed." If we lose our hold on Christ's pre-existence, Never again can I despise humanity, if He was found in the likeness of humanity. Never again can I belittle man, if the Eternal Son became man.

### THE CHURCH OF CHRIST

The Church has its own job as much as a university and the mission of the Church isn't to give you what you want, but what the Lord has to offer. The Church was founded by Christ to do that for which He intended it—to make men righteous that they might inherit eternal life and that they might have life and that they might have it more abundantly.—Bishop Irving Peake Johnson.

### CHRISTMAS BELLS

I heard the bells on Christmas Day  
Their old familiar carols play,  
And wild and sweet the words repeat  
Of peace on earth, good will to men!

I thought how, as the day had come,  
The belfries of all Christendom  
Had rolled along the unbroken song  
Of peace on earth, good will to men!

And in despair I bowed my head;  
"There is no peace on earth," I said;  
"For hate is strong, and mocks the song  
Of peace on earth, good will to men."

Then pealed the bells more loud and deep:  
"God is not dead, nor doth he sleep!  
The wrong shall fail, the right prevail,  
With peace on earth, good will to men!"

Till, ringing, singing on its way,  
The world revolved from night to day,  
A voice, a chime, a chant sublime,  
Of peace on earth, good will to men!

—H. W. Longfellow.

### FOR DARKER DAYS

"Not till the loom is silent and the shuttles cease to fly,  
Shall He unroll the canvas and explain the reason why.  
The dark threads are as needful in the Weaver's skilful hand  
As the threads of gold and silver in the pattern  
He has planned."

—Anonymous.



## CHRISTMAS AND CHILDREN

What was it the wondering shepherds found in the Bethlehem inn? Not just a baby, but "Mary and Joseph, and the babe lying in the manger." In God's plans for that babe who became the Saviour there were included "Mary and Joseph," and whatever God would have wrought out for the child in the home this Christmas Day must be wrought out in large measure through the mother and father who, more than any others, will determine the directions of the child's development. Growth there is sure to be. Shall it be, as with Jesus, "in wisdom and in stature, and in favor with God and men?" The significant thing about the Child in the manger, and about the child in the home of today, is to be found in the possibilities of its becoming.

—Redeemer Record.

## THE STREAM OF LIFE

Life bears us on like the stream of a mighty river. Our boat at first glides down the narrow channel, through the playful little murmurings of the little brook, and its winding grassy borders. The trees shed their blossoms over our young heads, the flowers on the brink seem to offer themselves to our young hands; we are happy in hope, and we grasp eagerly at the beauties around us; but the stream hurries on and still our hands are empty. Our course in youth and manhood is along wider and deeper flood, amid objects more striking and magnificent. We are animated at the moving pictures of enjoyment and industry passing around us; we are excited at some short-lived disappointment. The stream bears us on, and our joys and griefs are alike left behind us. We may be shipwrecked—we can not be delayed; whether rough or smooth, the river hastens to its home, till the roar of the ocean is in our ears, and the tossing of the waves is beneath our feet, and the land lessens from our eyes, and the floods are lifted up around us, and we take our leave of earth and its inhabitants, until of our further voyage there is no witness save the Infinite and the Eternal.—Bishop Heber.

## A LIMITED VISION

Our thoughts are often worse than we are, just as they are often better than we are. And God sees us as we are altogether, not in separate feelings or actions, as our fellow men see us. We are always doing each other injustice, and thinking better or worse of each other than we deserve, because we only hear and see separate words and actions. We don't see each other's whole nature.

—George Eliot.

## GOD BLESS US EVERY ONE!

Charles Dickens says of the regenerated Scrooge, the new Mr. Scrooge: "He had no further intercourse with Spirits, but lived upon the Total Abstinence Principle (The Prohibition Principle) ever afterwards; and it was always said of him, that he knew how to keep Christmas well if any man alive possessed the knowledge. May that be truly said of us, and all of us! And so, as Tiny Tim observed, *God bless us every one!*"

## LIKE LITTLE CHILDREN

When I have thought of Christmas and all that it means to us, I wonder why we lose sight of it so soon. How quickly the Christmas greens fade as they hang in our windows! But not more quickly than the Christmas thoughts pass from our minds. It is only a few days until they are all forgotten, the star that shone, the song that filled the night, the strange startled shepherds by the fire, the kings that came a-riding, even the babe that lay in the manger, and we are back again in the rush of the days. For what purpose? To gain the things that the rush brings; poor things, after all, and not worth mentioning beside the things that make Christmas.

Full well we know that the things for which we grasp in the rush of the days have a way of eluding our grasp. Only the things that are born of God are the things that abide. Only the peace of which Christmas tells is worth the effort and toil of the years. For they are life's lasting glory. So we come at last to the thought that even as God became a little Child on that first Christmas, so the great white feast will never come to be for us what God meant it to be until we, too, become as little children, less anxious for the things that pass, more willing to abide with open eyes before its great fact of wonder, not for a day only, but for all the year.—William E. Brooks.

## THE INDWELLING SPIRIT

John 16:1-15. The Indwelling Spirit of God is one of the most precious facts of Christian experience. "He shall be in you," said the Master. The child of God need not have any anxiety about this matter. One could not be a child of God without the Spirit. It is by the Spirit that the redeemed soul is baptized into the body of Christ. It is by the Spirit that he is led, guided, enlightened. There are a number of expressions used in the New Testament describing the operation of the Spirit. Baptized, quickened, filled, anointed, endued are terms used in connection with the work of the Spirit. There is no need for anyone to be led away into any false conceptions regarding the Spirit. Certainly there are ecstasies at times, but such heights of blessing do not make salvation any more certain. There are special anointings, and endowments for special needs. His grace is always sufficient. There are gifts of the Spirit. Not all have the same gifts. Thank God for any special gifts. There are many manifestations of the Spirit, yet it is the same Holy Spirit of God. This is the most important matter for us to realize. We are temples of the Holy Spirit, for God dwells in us. Now let us walk like men and women God-possessed.

—Dr. Ernest H. Shanks.

Do not keep the alabaster boxes of your love and tenderness sealed up until your friends are dead! Fill their lives with sweetness! Speak approving, cheering words while their ears can hear them, and while their hearts can be thrilled by them!

—H. W. Beecher

# Great Texts and Their Treatment

REV. LEWIS KEAST

"In Him was life; and the life was the light of men." John 1:4.

How many of us can give the statistical facts of a friend's life? Can we tell where he was born? Where he went to school? But we do recall the personal characteristics, the deeds which affected human life and the words which stirred our hearts. Human associations are based not on mathematics but on manners.

How this luminous quality of Christ reveals itself? How was His radiance manifested? We know full well the glory of that first Christmas. There was a glory above the brightness of the stars! Bethlehem still lends her light to the world.

I. The Light of Christ first shone through the *physical* medium. None could be near Him without feeling His intense physical vitality. Life flowed in a great current from Him to others. His vital force went out to heal others. At His will the life stream flowed into the tomb of Lazarus and brought the dead to tread the earth again. We can not think of the Son of God in other way: In Him was life; and the life was the light of men.

II. Again, the light of Christ shone through the *intellectual* medium.

Some minds are muddy in expression. They give us no clear pictures. Others impress us by their crystal clearness. Pre-eminent among these is the mind of Christ. Everything that has passed through His mind to us is clean-cut and life-giving.

III. Also the light of Christ shone through the *spiritual* medium. The spirit of man is the candle of the Lord. (Prov. 20:27.) Wherever Jesus went men began to think anew of God.

IV. Supremely the light of Christ shines through the *sacrificial* medium. He gave such an impression of sacrifice that He changed a world symbol. The cross had been the symbol of disgraceful punishment. He made it the emblem of radiant and loving sacrifice. There is no light without burning.—*The Continent*.

## THE UNWANTED CHRIST

There was no room for them in the inn. Luke 2:7.

The inn was a little world in miniature. The business man and the pleasure seeker had found accommodation there. The soldier and the politician had their welcome. But when the Saviour of the world comes, there is no room for Him!

"Room for pleasure, room for business,  
But for Christ the crucified,  
Not a place where He can shelter,  
In the heart for which he died!"

I. Jesus is kept out through *fear*. Herod was troubled, Matt. 2:3. He was afraid to allow Jesus to live because of the difference Jesus might make to him. When Jesus comes in some things must go!

II. Jesus is often kept out through *indifference*. It is very like the common attitude men take to the Gospel today. We have become *too familiar* with it.

"When Jesus came to Birmingham they simply passed Him by,  
They never hurt a hair of Him, they only let Him die;

For men had grown more tender, and they would not give Him pain,  
They only passed down the street and left Him in the rain!"

Sooner or later the days come when none but Christ can satisfy. We need not remain indifferent. Christ still stands at the door and knocks. Let us not say there is "no room."—*Rev. William J. May*.

## THE DAYSPRING

The dayspring from on high hath visited us, to give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace. Luke 1:78-79.

"Them that sit in darkness." The figure is not suggestive of the twilight of a summer's eve, or the trembling expectant twilight of a summer's morn; it is the midnight of the winter season. We all know the power of darkness.

I. "Them that sit in darkness." That was the condition of the race before the Saviour was born. The world was cold and dark and clammy. For an explanation of the darkness turn and read the first and second chapters of the Epistle to the Romans.

II. They sit in darkness and in the shadow of death. "Now when Jesus was born in Bethlehem"—what then? The morning dawned upon the night-burdened, shadow-haunted, fear-filled world. The day-spring, not the full day, but the spring of the day. Jesus is come that we might have life and that we might have it more abundantly.

III. What was the purpose of the dawning? To give light and life. To illumine the world. To guide our feet in the way of peace. Jesus is the living way into undiscovered realms.—*Rev. J. H. Jowett*.

## A CHRISTMAS INVENTORY

For mine eyes have seen thy salvation. Luke 2:30.



The reckoning of time begins with the coming of our Lord and Saviour Jesus Christ. His birth is the great supreme event of the world's history. The prophets foretold His coming. In Him rested the hope of Israel.

I. First, let me ask: What did you get? That is a very personal question, yet it is a very natural question to ask. Why not take a Christmas inventory? You received presents from home, presents from friends. Some you wished for and some were unexpected.

II. What did you give? This question is as natural as the first; especially when we remember that it is more blessed to give than to receive. There are exchanges other than commercial exchanges. When we give in love. It were well to remember the poor; to give where there is little hope of return.

III. To make our giving complete let us remember God's method of giving: God so loved that He gave. Jesus is the gift of love.

IV. God's gift of peace is waiting for the world!  
—*Christian Herald.*

### THE LAW OF KINDNESS

For whosoever shall give a cup of water to drink in my name . . . shall not lose his reward. Mark 9:41.

I. The Duty of kindness is a cardinal duty of Christianity, it is the law of the Old Testament as well as the new. Our kindness should reach beyond our "kind." Read again the parable of the Good Samaritan.

II. This text suggests the Measure of kindness. Little kindnesses are neither to be left undone, or despised. Even the giving of a cup of cold water is registered in heaven. This text encourages the use of the smallest talent we have. Little acts of kindness are often rich in blessing.

III. Let us consider the Reward of kindness. It is certain. Good deeds are like good seed sown in good ground; they bring forth abundantly. They who live to give shall some day hear the word: "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: I was an hungry and ye gave me meat; thirsty and ye gave me drink."—*Rev. R. N. Wray.*

### THE VALUE OF LIFE

Keep forever in view the momentous value of life; aim at its worthiest use—its sublimest end; spurn with disdain those foolish trifles and frivolous vanities which so often consume life as the locusts did in Egypt; devote yourself with the ardor of a passion, to attain the most divine improvements of the soul. In short, hold yourself in preparation to make the transition to another life, whenever you shall be claimed by the Lord of the other world.—*John Foster.*

### THE SINLESS LIFE

And he shall live and to him shall be given of the gold of Sheba; prayer also shall be made for him continually; and daily shall he be praised. Psalm 72:15.

Jesus of Nazareth is God's *life manifestation*. He that hath seen Me hath seen the Father.

I. We have here an allusion to the Christ Life. He shall live. This is prophetic. The world has never had but one absolutely true and perfect Life in flesh and blood. One true and sinless life. Christ is God's life manifestation to man.

II. The beauty of Christ's inner life had its expression in the outer. Study His word. Study His acts.

III. Christ lives as King Supreme. We must crown Him Lord of all, or we do not crown Him Lord at all.

IV. Consider the influence of Christ upon men—to Him shall be given the gold of Sheba. All honor and glory shall be His forever.—*Dr. J. O. Keen.*

### ATTRACTIVE SINNERS

And a certain ruler asked Him, saying: Good Master, what shall I do to inherit eternal life. . . . Jesus said unto him, Yet lackest thou one thing. Luke 18:18, 22.

There are a number of ways in which sermons may be suggested. Undoubtedly the best way is from the study of the Word of God. And yet, a close second to that is observation of human life.

The man of the text was an agreeable sinner. There are four features which stand out distinctly in the study of this episode:

I. The culture of this man's mind.

II. The courtliness of his manners.

III. The character of his morals.

IV. The Christlessness of his emotions.

—*Dr. William B. Riley.*

### WHAT EUROPE OWES TO PAUL

And a vision appeared to Paul in the night; There was a man of Macedonia standing, beseeching him and saying, Come over into Macedonia and help us. Acts 16:9.

It is almost impossible to exaggerate the influence of Paul on the development and destiny of Christianity.

I. What was the Providence behind this direction?

1. We see the natural and human factors:

(a) Christianity was almost bound to travel westward.

(b) In Paul's personality there were western sympathies.

2. Behind the natural there was the supernatural choice.

(a) Natural tendencies only partly explain his course.

(b) The deeper Providence.

II. How can we discharge our debt?

1. Hard to realize the extent of our indebtedness.

(a) Our distinctive civilization is due to Christianity.

(b) There is a danger that Europe may betray the religion to which it owes its all.

2. Europe can only pay her debts by handing on her religion.

(a) She has really nothing else to hand on.

(b) We must decide whether we can afford to face an irreligious world!—*Rev. W. E. Orchard, D.D.*

### BIBLE TALK ON POWER

Scripture: "Without Me ye can do nothing."  
 . . . "He shall baptize you with fire." . . .  
 "They were all filled with the Holy Spirit."

Wanted:

Preachers with tongues of fire.

Laymen filled with the Holy Spirit.

Laywomen imbued with power from on high.

The one great work of Christians is to be living, faithful witnesses unto Christ. This witness is to be one of power. It is:

The witness of personal salvation.

The witness of personal character.

A living witness in business and social life.

The power is the presence of the Holy Spirit. It will be manifested:

In prayer—in speech—in service.

Let us consider:

The strength of the enemy.

Our own weakness.

To whom is the power promised?

What are the conditions of getting it?

Will a person know when it is given?

—*Rev. C. H. Yatman.*

### GOD MEASURING THE CHURCHES

And there was given me a reed like unto a rod: and one said, Rise and measure the temple of God, and the altar, and them that worship therein. Rev. 11:1.

Interpreters of various schools of theology agree that the allusion in Revelation 11:1 is to the Church, its worship and conduct. God is represented as appraising His people and their worship. The apostle is bidden to discern the spiritual dimensions of the house of God.

I. He measures the area of the temple. Is the Church big enough through Christ to save the world in this generation?

II. He measures the altar. What is the extent of sacrifice?

III. He measures the worshipers therein. "Lord is it I?"

IV. Jesus is the true standard of measurement. In Jesus' life the altar was supreme. Can we say: My *all* is on the altar?—*Dr. Edgar DeWitt Jones.*

### THE DUTY OF JOY IN THE LORD

We joy in God through our Lord Jesus Christ. Romans 5:11.

Christianity is essentially joyous. There is something wrong with the Christian who is habitually somber and austere.

I. This joy begins in the joy of forgiveness.

II. It is the joy of surrender and sacrifice.

III. The Christian's joy should be the joy of *work*.

IV. Finally, it is the joy of *worship*.—*Rev. R. J. Drummond, D.D.*

### THE QUEST OF LIFE

Again, the kingdom of heaven is like unto a

man that is a merchant seeking goodly pearls: and having found one pearl of great price, he went and sold all that he had, and bought it. Matt. 13:45-46.

I. We ought in this life to seek the noblest.

(1) The merchant sought for pearls—*goodly* pearls.

(2) What, then is the noblest thing, the truest life, the most desirable aim?

II. In Christ we find the noblest:

(1) In Christ is the fulness of truth.

(2) In Christ is the perfection of beauty.

(3) In Christ is the secret of peace.

III. Let us be ready to make every sacrifice that we may attain the noblest.

(1) Make the surrender.

(2) Make the sacrifice.—*Rev. W. L. Watkinson.*

### THE VISION OF THE GLORY

Jesus said unto her, said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God. John 11:40.

I. The glory of God has been seen by men.

II. The glory of God is seen by Faith—the eye of the soul.

III. Christ's gentle persuasives to Faith. Martha wavers. Christ puts His own word before her. The object of Faith in Christ Himself.

—*Dr. Alexander MacLaren.*

### OUR PRESENT OPPORTUNITY

Who knoweth whether thou art not come to the kingdom for such a time as this? Esther 4:14.

This text brings the story of Esther to a crisis. A lonely Jewish orphan girl must make a life decision!

I. The opportunity of our nation.

(1) Our past history.

(2) Our present desire.

(3) Our present danger.

II. The opportunity of each Individual.

(1) Our past history.

(2) Our present desire.

(3) Our present danger.

III. The Invitation of God. Christ is calling loudly.

IV. For Esther there was need of immediate decision. So Joshua put the choice before the tribes of Israel: "Chose ye this day whom ye will serve." And here, today, who knoweth whether we in our present condition, have not come to the kingdom for this very opportunity?

### FELLOWSHIP WITH GOD

But if we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin. 1 John 1:7.

Human fellowship may be very beautiful, but it is not adequate. At his heart each man is a lonely soul. At its best, life is a struggle. These two facts impel us to fall back on God: "Thou hast made us for Thyself, and our hearts are restless until they rest in Thee."

I. Fellowship with God was a living reality with John. It was so real that he dared to use the



intimate phrase, "One with another." For him there was a sense of "Togetherness." The root idea of fellowship is Partnership. There is a desire to share together "all of life."

II. The Condition of Fellowship is, walking in the light as He is in the light. Blessed are the pure in heart for they shall see God. God becomes the Christian's native element. For in Him we live and move and have our being.

III. Our Fellowship leads to Perpetual Cleansing. And the blood of Jesus Christ his Son cleanseth us from all sin. The power to walk in the light is imparted by the indwelling Christ. Christ crucified only can produce holiness in us. "I live yet not I, but Christ liveth in me," says the apostle Paul.

The miner comes home from his toil grimy and black with coal-dust, but his eyes are glistening clean. The tear-duct at the back of the eye has fulfilled its function throughout the long day. So Christ *keeps on cleansing* from all sin.

"I looked to Jesus, and I found  
In Him my star, my sun;  
And in that light of life I'll walk  
Till traveling days are done."

—Rev. A. J. Perry.

### THREE CHRISTMAS PRESENTS FOR YOU

Texts: Isa. 9:6; Luke 2:18, 14, 10, 11.

On this day we seek to gain the blessedness of giving. "It is more blessed to give than to receive."

I would give the more excellent gifts—spiritual gifts.

I. I would like to give you a sense of wonder. Isa. 9:6; Luke 2:18.

We should wonder at the forces of nature: gravitation, electricity, light, etc. At the beauties of nature: the Yellowstone, the ocean, Mount Blanc, etc.

At the great men of the race: Shakespeare, Milton and all the great writers, and scientists and statesmen, etc.

At the mysteries of Life, Death, the Resurrection, etc.

II. Another gift is that of *an irrepressible good will*. Luke 2:10, 14.

III. Last, but not least, the gift of *the Christ-child*. Luke 2:11.

There was no room in the inn. May there be room in our hearts, that the prayer of Phillips Brooks may come true:

"O holy Child of Bethlehem!  
Be born in us today."

Conclusion and Recapitulation:

Three gifts I would bring:

The wonder of a mind unappeased.

The wonder of universal good-will to men.

The worship of the Christ-child.—Rev. H. H. Fuller.

### THE DAY-SPRING FROM HIGH

Luke 1:76-79

This song of Zacharias is an exceedingly beautiful and significant one. It expresses with exactness and elegance the chief points of the plan of salvation, the doings of Christ's fore-runner, and the mercy and motive of God in providing for our redemption. "The Day-spring from on high hath visited us."

I. These words well express the joy of Christ's advent:

"Joy to the world, the Lord is come;  
Let earth receive her King!"

This joy, this blessedness, is set forth under the idea of the rising sun. "The Day-spring from on high hath visited us." The word "day-spring" is defined as "the dawn," "the beginning of day," or "the first appearance of the light." It is found quite frequently in the New Testament, but it is rendered by the word "East." It is much like our word "Orient," which really signifies the place of sunrise. "We have seen His star in the east" is a form of saying, "We saw His star in the day-spring." Our version is very happy in the use of the syllable "spring." In the land of Palestine there is almost no such thing as twilight. The sun comes out from behind the hills quite abruptly and is all on hand at once for the ordinary day's work of flooding the world with light.

The worth of Christ to the world and the joy of His advent is frequently set forth in the Scriptures under the idea of the rising sun or a light in the world. In Numbers He is spoken of as the "Star of Jacob." In Isaiah it is prophetically said: "The people that walked in darkness have seen a great light." In Malachi it is said: "The Sun of Righteousness shall arise with healing in His wings." Similar descriptions are given in the New Testament, by John the Baptist, who was sent to bear witness that "that was the True Light," by Christ Himself who said, "I Am the Light of the World," by Peter, who spoke of the "Day-star's arise in our hearts," and in the Revelation where Christ is spoken of as "the Bright and Morning Star" and "the light of the New Jerusalem." What intense joy is implied when it is said: "The Day-star from on high hath visited us."

We have read that near the North Pole, the night lasting for months and months, when the people expect the day is about to dawn, some messengers go up to the highest point to watch; and when they see the first streak of day they put on their brightest possible apparel, and embrace each other and say, "Behold the sun!" and the cry goes around all the land, "Behold the sun!" The world was in darkness. Long centuries had the people lain in ignorance and in sin. The cry of Zacharias was the joyful one: "Behold the Sun!" "Behold the Sun of Righteousness is rising with healing in His wings!" "The Day-spring from on high hath visited us!"

II. These words well express the purpose of Christ's coming. It was to give light. What the sun is in the material world that Christ is to us in

the spiritual world. He is the author, the source of light. As the face of nature revives or withers according as the influence of the sun is increased or diminished, so the soul of man continues dead or is quickened accordingly as the Sun of Righteousness withholds or imparts His invigorating rays. He hath visited our benighted world.

"The whole world was lost in the darkness of sin, The light of the world is Jesus."

A band of fugitives was crossing an eastern desert. The night was dark, but they determined to push on. Soon they lost their way, and had to spend the night in anxiety and fear. It seemed as if the night would never pass. But almost all at once, the sun arose, bringing daylight and showing the way of safety. Not one of them ever forgot that sun-rising. So to the people of the world their wanderings. They were lost—lost in the darkness of sin. But the Day-spring from on high hath visited us, hath arisen upon us, making plain the way of eternal safety. Christ is the dawn, Christ is our Day-spring, and the purpose of His coming was to give us the light that would lead us to eternal bliss.

III. But what is the source of all this blessedness? It is "the tender mercy of our God." The original statement is, "The mercy of the heart of our God." This seems to mean not only tenderness, but much more. The mercy of the heart of God is, of course, the mercy of His great tenderness, the mercy of His infinite gentleness and consideration, the mercy of His very soul of love.

1. God shows His tender mercy that He deigns to visit us at all. His great visit to us is in the incarnation of our Lord and Saviour Jesus Christ.

2. The proclamation of the Gospel to a nation or to any individual is a visit of God's mercy.

3. The entrance into our hearts of the Holy Spirit, wooing us to Christ and changing the current of our lives is a visit of God's mercy.

4. Our God shows His tender mercy in that He visits us with such wonderful and joyful results. Joy, peace, happiness, hope, heaven—these are all implied in the fact that the Day-spring from on high hath visited us. At this advent season let us get into our hearts more of the blessedness we may have from the consciousness of the fact that the Day-spring hath visited us, that there is sun-rise for our souls.—*G.B.F.H.*

### THE CHRISTMAS MESSAGE

"Glory to God in the highest, and on earth peace, good will toward men." Luke 2:14.

At the time of our Lord's advent into the world there was an expectation among men of all nations that some remarkable person was about to appear in Palestine. This anticipation was by no means restricted to the Hebrews. Suetonius said: "There had spread throughout the whole race an ancient and fixed opinion that it was in the fates that at that time persons coming from Judea should possess the empire." Tacitus says: "In very many was the persuasion that it was contained in ancient books of the priests that at

that very time it would happen that the East would prevail and that persons coming from Judea would possess the empire." Josephus says: "There was an ambiguous oracle likewise found in the sacred books that at that time one from their country should rule the world." The expectation has been fulfilled, and in a better way than was in the minds of any of the men of the past. We have the utmost reason to rejoice that Christ has come. This is one of the messages that Christmas brings.

But there are other messages brought by the return of the Christmas season, which the Church is bidden to tell to the whole world.

I. We think we hear this Christmas saying to the Church: "Remind men that in their search for Christ today much superior are their advantages over those of the ancient wise men from the East."

It is thought that those wise men were from Persia. Zoroastrianism was their religion—they worshiped the light. This led them to study the stars. Any unusual movement among the stars would attract immediate attention and lead them to ask: "What would our divinity teach us by this?" Seeing a strange, luminous body in the heavens they followed its leadings. It brought them to Jerusalem. There they had to ask students of the Scriptures, "Where is He that is born king of the Jews?" They had to find the real meaning of what they saw. If those star-guided searchers could be held responsible for the light they had, what must be our responsibility, with the Bible in our hands and Christ at the door of our hearts? Have we any excuse for not finding Him?

II. We think we hear this Christmas saying to the Church: "Tell men that it is a mistake to suppose that the study of nature or science leads men away from Christ."

They who first found the Saviour were led thither by a star. The star points to Bethlehem and says, "There is the Lord." The Bible points to Bethlehem and says, "There is the Lord." Both star and Bible were consulted by the wise men, and the two witnesses agreed. Nature and the Bible, science and revelation, rightly understood, lead to, not away from Christ.

III. We think we hear this Christmas reminding the Church that it was not the professed people of God who first welcomed the Messiah.

The Magi, the wise men, the heathen, make a five months' journey to worship the Lord. They had reason to expect to find all Jerusalem and the region round about excited over the advent of the Messiah. Bethlehem is only six miles away from Jerusalem. The pinnacles of the temple might almost be seen from the place of the Nativity. Here dwell the chosen people of God. It is the city of the Great King. Here, surely, will be intense interest in the coming of the Lord. Imagine, then, the surprise of the Magi when they found the metropolis of the Jews all unconcerned over the long-expected event. There was not one of the people of God who felt interest enough in the subject to go with the wise men to Bethlehem. Those heathen make a five months' journey to



worship the Saviour, but those who should have been especially interested would not make a two hours' walk to do Him homage! History repeats itself. Many times it is easier to arouse the outside world to a just conception of the claims of Christ than it is to wake up the Church itself to its duty. We still find the heathen making the five months' journey while the professed people of God refuse to take the two hours' walk.

IV. We think we hear this Christmas reminding us that the first act of worship to Christ was that of giving.

The wise men said that they had come to worship the new-born king. What did they do? Did they pray? We call praying an act of worship, and so it is. Did they sing? We call holy song an act of worship, and so it is. Yet not by prayer nor by song, did they first worship Christ. "When they had opened their treasure, they presented Him with gifts, gold, frankincense and myrrh." Giving was the first act of worship paid by mortal man to the Son of the Most High. Some people think the contribution box almost out of place in the house of God. They look upon it as an interruption of worship. But, instead, it is a part, and a most important part of the worship. Those who object to the contribution box in church would have felt strangely out of place with the Magi in their house of the Lord—a scene over which the holy angels hovered.

V. We think we hear this Christmas assuring us that the Advent good news is yet to reach all people. December 25th is the first day of the

year on which the days begin to lengthen. For three or four days before they are nearly at a standstill. But Christmas Day is a little longer than the day that preceded it. From now on, for months, the days will grow longer and the nights shorter. The first Christmas morning said to the world's night: From now on you must decrease, while the day shall increase. And from that time to this Christianity has been taking little by little from the world's night and adding it to the world's day, and this is to continue (blessed prophecy, blessed hope!) until the darkness has disappeared, having been swallowed up in the universal shining of the glorious Sun of Righteousness!

### "FOLLY SET IN DIGNITY"

"Folly is set in great dignity, and the rich sit in a low place." Eccl. 10:6.

The appearances of dignity may be bought, but the essence of true gentility is in the very heart of life itself.

Many fine-minded young women are fooled by the wardrobe of folly, for a genuine dunce looks like a wise man many times until he is seen without the scenery and costumes of dignity.

Fools, in the trappings of Knights, often make conquests of the hearts of pure women, only to be discovered in the rags of folly when the court-jug delusions are over.

It would be well for us all if the settings of dignity could be purchased only with high thoughts, pure motives and characters marked by the soul of honor.—Allen A. Stockdale.

## Sermons

### *A Pilgrimage to Bethlehem*

REV. CLAUDE ALLEN McKAY, D.D.

"Let us go now even unto Bethlehem."—Luke 2:15.

What a pilgrimage is this! Once a year we—millions of us—gather about our hearthstone or sacred altar to listen again to Luke's haunting and heartening story of that pilgrimage of the shepherds, and then we, too, say, "Let us go now even unto Bethlehem." The world grows old, but the heart is new. No longer do we need a choir of the heavenly host to call us to this annual pilgrimage. We feel its call of good cheer weeks and weeks before. Not even a Scrooge can quite resist it. Gleaming shop windows and glowing child faces reflect rather than create this spirit, so universal and so irresistible. Its source is deeper and diviner.

It is true that many in the jostling crowds of weary shoppers and in the merry groups of carefree youth are unmindful of the origin and meaning of this pilgrimage; but it was so of old. If we walk in the shepherds' footsteps we, too, find the market jammed with traders and the Inn teeming with revelers, heedless of the destiny of

the hour. Christmas came to Bethlehem and they knew it not. He had come who was to lift the name of that little village to a pinnacle of sacred fame, but they knew it not. They were not heartless, but heedless. How often we go our wonted way, with spirits stunted and starved, because we choose to be mere tradesmen and revelers when we might be pilgrims!

Recently I read the Inn-Keeper's story, as told by one with an artist's pen and a poet's heart. The Inn-Keeper said he "regretted the incident." He would gladly have made room in the Inn for such a distinguished guest *if he had only known*. "How should I know that there were angel voices in the sky? The noise and confusion of the Inn filled my ears." That is the pathos of it! The Inn-Keeper's tribe is greatly increased. Christmas is their busiest or merriest season. How should they be expected to hear angel voices or music! Always what a man sees depends on what the man is.

But what a pilgrimage was that for the common man! Only kings and conquerors counted until

then. That wondrous night the world turned a corner and the common man came into his own. As those shepherd-folk entered Bethlehem by the reddening dawn of Christmas morn they walked in the light of a new day—a day that was to do slavery to death, to make democracy universal, and shame inter-racial and international war off the globe. The bordered robes of priests, the tinsel and pomp of kings, the braid and brass of conquerors have all become cheap in the presence of a common man or woman or youth of honesty and intelligence because at Bethlehem dawned a new era of new values.

What a pilgrimage is that which finds its goal and glory in the home! A child, a mother, a father and Christmas! Still it is so. Not one of that holy trinity missing, and the child in the center! O, children of every land, lift your voice in joyous shouts and sacred songs. Christmas is your birthday too. Christmas bells ring out a dark and dreadful day for childhood, and ring in a new day of new values and new visions for every child.

School-houses are built and rebuilt now with the child at the center. Churches more and more recognize that "of such is the Kingdom of heaven." Cities are laying out parks and playgrounds, fostering boy and girl scouts, founding hospitals and clinics, juvenile courts and summer camps—all because the children of the world had a new birth of freedom and a new appraisal of value when the Christ-Child came to Bethlehem.

What a pilgrimage is that from which travelers return "glorifying and praising God for all the things that they have heard and seen!" The test of a pilgrimage is in its afterglow no less than

in its foregleam—whether it be a conference, a convention, a summer institute, or merely a Sunday Service. O, yes, they went out in high hopes. But did they return with a new light in their eyes and a new song in their hearts?

The world refuses to tire of Christmas because in spite of the fever and furore, it pays big dividends of the spirit. It often leaves us with empty purses but with the ringing, singing shouts of happy children; the joyful tears of loving parents; the smile-wreathed faces of old folks grown young in a day; the bewildered joy of the poor and afflicted who were not forgotten. What an afterglow Christmas leaves in hearts made better for its coming!

Best of all, these songs and smiles and hearts aglow at Christmas time are not mere sunshine and shadows without substance or meaning. We are not coaxing ourselves into being happy for a season with no reason, save custom or tradition. Men and nations have had a perennial desire for One who can tell them who and what God is, who and what man is and ought to be, who can open a new and better way, reveal truths that make men free, and live as one may live whose God is a Father and whose fellow men are brothers. The pilgrimage to which Christmas calls all mankind every year is to find just such a One. And year after year many return "glorifying and praising God" for what they increasingly find in Him who was born at Bethlehem.

"The hopes and fears of all the years  
Are met in thee tonight."

## *Gifts for My Neighbor's Christmas Tree*

### Children's Sermon

REV. JAMES LEISHMAN

Text: "They presented unto Him gifts." Matt. 2:11.

One of the loveliest things about this beautiful time of year is the Christmas tree. Nobody seems to know just when the custom began, but the man or woman who first thought of the Christmas tree started something that has brightened the lives of unnumbered children wherever our Saviour's birth is honored.

The French people have a sweet story about the Christmas tree. A stately fir tree has been brought out of the dense forest and its boughs are covered with little candles, some of them upright, some of them upside down. At the top of the tree is the vision of a little child, with a circle of light around the curly head. The legend explains that the tree itself represented mankind, and the child in the treetop was the Christ-child. The candles represented people, both good and bad. No doubt the ones turned upside down concerned the Christ-child a great deal more than those pointing in the right direction.

There is just as much mystery about the custom of hanging gifts on the Christmas tree as about

the tree itself. But there is a pretty story about Martin Luther. So taken with the glory of the glittering stars above his head on a winter night and the beauty of the snow-covered trees around him, that to show the happiness and joy in his heart, he trimmed a little fir tree with all the beautiful things he could find in the house, and hung on it little bundles of presents he had brought, and set little lighted candles on the branches. Then he and his wife and his children sang carols and made merry in their hearts because of the love God had shown them through the Christ-child. And from that time people began to burden the branches of their Christmas trees with gifts for their friends. But after all, whoever started the custom, the love of many hearts has overflowed to others by way of the Christmas tree.

And now let us think about our subject, Gifts for My Neighbor's Christmas Tree. If the question were asked, Who is my neighbor? the answer would be quickly given. The one next me, near me. When we think of the Christmas tree of the French legend, we may think of it as the tree of my neighborhood. It represents all the people



whose lives touch mine. My neighbors may be the dear ones of my own family circle, or my friends, my schoolmates or playmates. They may even be folk unknown to me by name, but inasmuch as I come in contact with them every day, they are my neighbors.

Let us think of some gifts we may all hang upon the invisible neighborhood Christmas tree. What can I give? is the vexing question, and even when we know what we want to give our friends, we are not always able to buy the things we have set our hearts upon. But for the tree we have in mind we shall not concern ourselves about things we can purchase with money. We shall not enrich our neighbor by something we can buy for him, but rather by something which comes out of our very hearts. And we may be sure of this, that many a time we shall be giving him of the riches of our hearts, and not know that anything has passed between us. And many a time our hearts may be made glad by gifts from him, and he never know he has given us anything. The gifts we speak of are not wrapped up in soft paper and tied with ribbon; they are for the most part invisible tokens of love given from heart to heart. In Dickens' Christmas story, "Mrs. Liriper's Lodgings," we have the picture of a London landlady, widowed, childless and sharp-tongued. One day a young mother who occupied one of her rooms gave birth to a baby boy. In a few days she died. The father having cruelly ran away, the baby was left an orphan. Mrs. Liriper took that little lad into her own heart. She gave him her name and brought him up. All he had, came from her. But he gave her more than she gave him. Unknown to himself, little Jemmy was the greatest gift God ever sent to his "Gran" as he called her. For he just gave her himself. And her whole life was changed because Jemmy came into it. She received from him something of his very life.

I. One of the gifts for my neighbor's tree is the gift of a beautiful spirit. In San Diego last summer I went to see the animals in the zoo. As our party came near a certain corner we could hear a dreadful snarling and scolding, and we wondered what animals were so cross with each other. At last we found that the sounds came from the badger's cage. There were about a dozen in sight, and it seemed if no two of them could live in peace. They deliberately trotted over to each other and snarled in each other's faces, and every one was miserable, as if life wasn't worth living. And as I looked at them, fretful and cross and mean to each other, I remembered that I had read about people badgering others and I knew just where that expression came from. It was the ugly spirit of the badger in a bad temper, worrying his neighbor out of his peace of mind. The beautiful spirit grows out of the loving heart and is made known to others in courtesy and patience and forbearance. But before I can give it as a gift to my neighbor, I shall need to seek God to help me have it in my own life.

II. Another gift which we all ought to hang on our neighbor's Christmas tree, is the gift of kindly

service. It is said of Jesus that He went about doing good, and we who say we love Him should seek to share that wonderful spirit. We can give certain service for so much money, but we are thinking rather of the service which is not given in exchange for money, but for love's sake alone. In an ancient Japanese tale of a village by the sea, we are told how the people came to think there was a living God on the earth. One day when they were all at work in their fields by the sea, there was an earthquake. One man, working away from the others in his farm on the hillside, could see something they could not. He could see that the ocean was drawing away from the land, rolling away out, and he knew that it was getting ready to roll back in a great tidal wave that would drown the people below. He knew they must come up where he was if they were to be saved, so he set fire to his rice stacks. Then he ran to the temple and rang the great temple bell, and when the people looked up and saw the ricks on fire they thought he was calling for help, and ran up to do what they could. Then they looked back and saw that the sea flowed over the land where they had been working. Their village and their homes were destroyed, but their lives were saved. In order to save them their neighbor had given up all he had. And they were so grateful that in after years they used to go to the temple and worship his spirit, for they said that there was in him the spirit of the living God. And we can agree with them to this extent, that that spirit is revealed in loving, unselfish service.

III. Then there is the generous gift of friendship. All of us here today have our little circles of friends, drawn together by living in the same street, by being the same age, going to the same school. No matter how we became acquainted, we liked each other. But to be a good friend means more than some of us suppose. We often hear the word loyal; it means faithful. In olden days the loyal man was faithful to the king. He would never speak a word against the king; he was the king's man. He was for the king, body and soul. Right or wrong he was for the king. When we set our hearts on those we call our friends, we should earnestly pray that we may be faithful to them, and not be turned away from them because of somebody's whisper in our ear. Judas betrayed his friend. Jesus was true to His friends and loved them to the end. When Alexander the Great was sick far away from home, a dear friend of his, a physician, came to help him, but a man who was jealous sent a letter to Alexander saying that this physician, whose name was Philip, was plotting his death. The king read the letter, but put it under his pillow and said nothing about it. When Philip came with the cup of medicine, he looked up into his face with a cheerful expression of trust and kindly feeling, and drank the medicine without question. Then he took the letter out and handed it to Philip. Alexander believed his friend was true to him, and that friend was worthy of the trust. That is the kind of friend I want to be? I would like to put on my neighbor's Christmas tree this gift of a generous friendship.

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We read of the wise men that they came from the East and presented unto the Christ-child gifts of gold and frankincense and myrrh. But how are we to bring our gifts to the Christ-child today? By bringing them in His name to our neighbor. Let us present, then, to our neighbor the

gifts of the beautiful spirit, of loving service and of noble friendship, in the name of the Christ, and we shall hear in our hearts the words He uttered so long ago: "Inasmuch as ye have done it unto the least of these My brethren, ye have done it unto Me."

## ***Saving One's Life By Losing It***

JUNIUS B. REMENSNYDER, D.D., LL.D.

"Whosoever shall lose his life for my sake, the same shall save it." Luke 9:24.

Whence came life? This is the question at which scientists are brought to pause. Its origin baffles their minds and evades their most artful instruments. We must go, as with so many other deep problems, to the Bible. There we find that life came from the almighty power and the overflowing goodness of God. He created the primal pair and placed them in Paradise—a garden of flowers and fruits, trees and a flowing stream—and there, crowned by innocence, love and joy, He meant them to be happy, even as the angels in heaven.

Beautifully does Milton delineate their joy in Eden:

"So hand in hand they passed, the loveliest pair  
That ever since in love's embraces met.  
Adam, the goodliest man of men since born,  
His sons, the fairest of her daughters Eve."

But not content, they perverted the gift of free will to seizing what they deemed a larger life, and lost the happy one of Paradise.

This episode throws light upon the deep wisdom of this maxim of Christ. How often since have men and women lost life by seeking to save it! They think to pluck its golden fruit by grasping at forbidden pleasure, and it fills their mouths with bitterness, and despoils their bodies with vice. Or, they trample ruthlessly upon their fellowmen, and storm their bloody way to place and power, and find but a solitary and barren eminence, imperiled by the shafts of envy, fear and hate. Or, they interpret life to mean riches and great possessions. So they set out to become kings of finance, to be leaders in great business enterprises and, succeeding, they dazzle the multitude with their luxury and magnificence. But, in this pursuit, they have sacrificed all nobler ideals, and when at last they must relinquish life, unspeakably poor and empty they must face their Creator. Thus alas! do too many, desiring to make the most of life but misconceiving its true purpose, by false and unworthy aims, lose the high and blessed ends for which the Creator designed it.

And just contrariwise, our Lord here counsels that His true disciples must rather be willing to lose this life in order that they may save it. He did not mean that we must abandon its moderate needs and pleasures. For He partook of these, and was Himself a guest at marriage festivities, and the Host who fed the hungry multitudes. But He did mean that lower ends should be sacrificed for higher. "That life was more than meat, and the body than raiment." That virtue was to be maintained, even if desire had to be repressed. That the struggle to overcome temptation was true heroism. That the Samaritan, not passing by on the other side, but going to the rescue of the sufferer, was the true neighbor. That the nurse in the hospital, who ministers to the patients in time of pestilence at personal peril, or the night watchman who in event of fire, goes to the rescue of the guests until he himself falls into the vortex of flame, has honored humanity by a death more glorious than life. That the man or woman, setting aside the charms of civilized society to carry the uplifting tidings of the Gospel to darkened heathen, is showing the true Christ-like Spirit. That the pastor who, in some obscure parish, has a single purpose to save souls, to lighten burdens, to assuage sorrows, to guard and uplift youth, instead of seeking by spectacular methods to win name and applause, passes to his grave amid the grateful orisons of the humble poor and takes his place on the honored scroll of those unfamed heroes, of whom St. Paul declares "the world is not worthy."

Thus, by losing the carnal we save the spiritual life, by denying the body we rescue the soul, by freedom from slavery to the temporal we lay hold upon the eternal, by not being dazzled by the fleeting visions of earth we win an unfading prize. Deep wisdom, then, and far-seeing philosophy, do we learn from this counsel for our Lord. Nothing that He has ever spoken is more important for human warning and guidance. Upon our illustration of it in the ruling of our spirits and in our leading aim, depends whether our great adventure of life shall end in sad wreckage, or in eternal victory.

## ***The Faith of a Soldier***

An Address to Young Men

REV. T. B. STEWART THOMSON, M.C., B.D.

(In March, 1926, the *Expositor* published a sermon on this text, with this title, by Dr. Charles R. Brown. A comparison of the two sermons will be interesting.)

"I say unto you, I have not found so great faith, no, not in Israel."—Luke, 7:9

We have all favorite stories in the Bible; and I must confess that this, of the centurion and his

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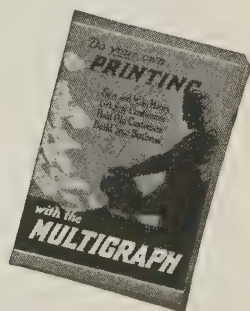
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servant, is one of mine. We are given two different accounts of it—the one in the eighth chapter of Matthew, and the other in the passage from Luke which forms the subject of our thoughts today. Though they agree in essentials, they differ slightly in details. Thus Matthew says that the centurion came himself to Jesus, while Luke tells us that he first sent certain Jewish elders and friends to plead his cause. This small discrepancy, however, is quite natural and unimportant.

A centurion, in the Roman army, was the officer in command of a *centuria*, the tenth part of a cohort, containing anything from fifty to a hundred soldiers. These officers were of various ranks, according to the position occupied in battle by their special company. Several centurions are referred to in the New Testament, and always in favorable terms. "Probably," says Trench, "in the general wreck of the moral institutions of the heathen world, the Roman army was one of the few in which some of the old virtues survived."

The centurion of our text was in charge of the garrison at Capernaum. And he was greatly troubled in mind because his servant, his orderly, had suffered a shock of paralysis. By chance he happened to hear of the presence in the town of a certain wonderful healer who on a previous occasion had restored to health the son of a local dignitary. Perhaps he had even been ordered to keep an eye on Jesus in his official capacity in case of any seditious propaganda. But in desperation he risked his own possible disgrace, and made a direct and personal appeal to the Master—that appeal which met with so swift and wonderful a response.

Think, then, in the first place, of the centurion's *social love*. His servant, we read, "was dear unto him." That may not seem so remarkable in this Christian twentieth century. Many of us who held commissions in the Army during the War have pleasant memories of the happy and intimate relations which existed between ourselves and our "batmen," as officers' servants are usually termed in the British Army. How much we owed to them, out there in the trenches, in the way of comfort and human companionship! But things were very different in Palestine, nineteen hundred years ago. This centurion's servant was not a freeman, but a slave; and though doubtless there were many happy slaves and many good masters then, just as they were in your southern states before the Civil War, Abraham Lincoln was right when he saw that slavery and Christianity cannot long breathe the same air: they cancel one another. But the Roman officer of Capernaum rose in a striking manner superior to the prevalent idea of his day, that slaves were mere chattels, to be bought and sold and finally thrown away as useless, outworn things when illness or old age prevented them from carrying out their duties properly. He anticipated the Pauline injunction, "Masters, give unto your servants that which is just and equal, knowing that ye also have a Master in heaven."

Even yet we have not attained to the fulness of the Christian teaching in this matter. We hear

much about the "social problem" today. But we sometimes forget that we are reaping where others sowed the seeds of distrust. The hostility of many workers towards their masters, however unreasonable it may often seem today, is a heritage from the past, when it had often only too good a cause.

Perhaps the pendulum, in my own country at any rate, has now swung too far in the opposite direction. But it is certain we shall never re-establish a firm and lasting social order of justice and righteousness save on the foundations of Christian trust and brotherhood and love.

Again, note the centurion's *racial love*. He was a heathen and a Roman, but he had fallen under the spell of the Jewish faith, the worship of the one Jehovah. Perhaps he had lived for many years in Palestine, and learned to love it as his adopted country, like many Anglo-Indians of today, or like that other centurion recalled from Britain to Rome, of whom Kipling has written:

"Legate, I come to you in tears—my cohort ordered home!  
I've served in Britain forty years. What should I do in Rome?  
Here is my heart, my soul, my mind—the only life I know—  
I cannot leave it all behind. Command me not to go!"

The centurion of Capernaum had expressed his admiration for the Jews and their religion in a tangible and unusual manner. "He loveth our nation," said the elders to Jesus, "and hath built us a synagogue." A few months ago the Rev. Garrow Duncan, a minister of the Church of Scotland, who has been for the past two years excavating in Palestine, showed me a photograph of the ruins of this very synagogue. It is quite unmistakable, because, on the keystone of its central arch, is a sculpture of the Roman eagle—a unique ornamentation for a Jewish place of worship.

It is difficult for us today to understand the scorn which the proud Roman conquerors felt for their Jewish vassals. But this centurion had the courage and the vision to break with the cast-iron traditions of his class and creed. Yet the racial problem is by no means fully solved, even in our own age. The "clash of color," as Mr. Basil Matthews calls it, is still a very real thing in the world. We meet it every day: especially in university cities like my own Edinburgh, to which come so many whose skins may be darker than our own, but who are our brothers of the human race, and often our fellow-Christians as well. The problem is further intensified and complicated by the question of intermarriage; but we may quite honestly and properly disbelieve its expediency, without thereby denying to other races the right to meet us on the platform of a common kinship. Too often these strangers within our gates see only the worst side of western institutions. We do not ask them to our homes, and so they learn nothing of that beautiful and intimate family life of which we are rightly so

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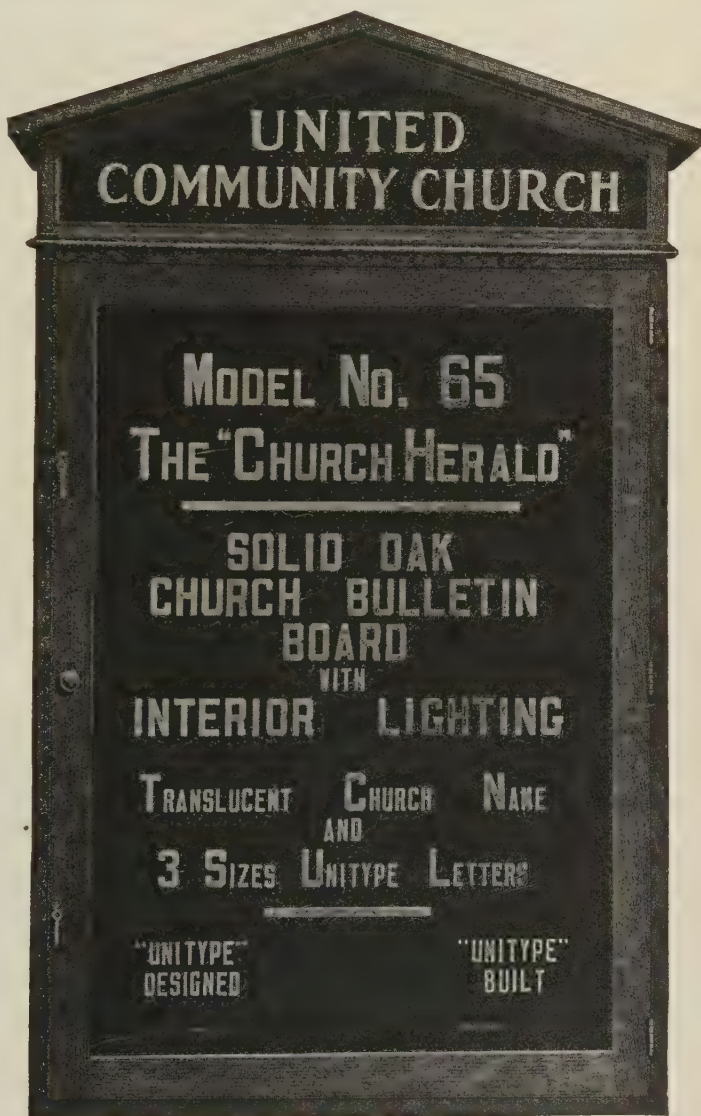
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proud, but only the life of the street and the vaudeville, the dancing palace and the cinema. Can we wonder then if they return to India or Africa or China, taking with them a disturbing message which is bad, not only for the white race, but for the Christian gospel? If the supremacy of western civilization is to endure in the testing days that lie ahead, it will only do so in so far as it is a moral and a spiritual one. A few weeks ago I attended the great World Conference of Y.M.C.A.'s at Helsingfors, the capital of Finland. Delegates came from fifty nations, and included not only Europeans and Americans, but also Chinese, Japanese, Koreans, Africans and Indians. Yet there was no race question at Helsingfors. In the Kingdom of God there is neither white nor black, bond nor free, but all are one in Christ Jesus.

Notice, too, the *humility* with which this centurion makes his approach to the Master. "Lord, I am not worthy that Thou shouldest enter under my roof." He felt that the susceptibilities of Jesus might be hurt by the legal defilement of entering a Gentile dwelling. But I think there is more in his words than this. There is a real consciousness of the greatness of Jesus. He did not go so far as his fellow-centurion, placed in charge of the arrangements for the Crucifixion, who said at the end of that dark day, when all was finished, "Truly this man was the Son of God." But he dimly felt our Lord's moral and spiritual power. And this is all the more remarkable when we remember that humility was never regarded as a virtue among the Romans, but rather the reverse. They would have regarded it as an unfitting condescension for an officer of the proud imperial army to invite into his quarters a poor, provincial Jew. But here also this man rose above the standards of his caste and race. It is only a big man who can be truly humble—big enough to when he meets a greater.

"Lord, I am not worthy that Thou shouldest enter under my roof." We often repeat these poignant words on a Communion Sunday. They remind us of the exceeding great honor which Christ does to the dwelling of our souls, when He condescends to enter in, healing and saving even such as we, poor slaves of sin. It is a wonderful thought that He comes to abide with us, so that our humility is made a robe of honor for the wedding-feast, and we may exultantly cry with the great apostle, "I can do all things, through Christ which strengtheneth me."

Finally, mark the *obedience of the centurion's faith*. We see in him one of the finest examples of that simple and child-like trust in God which is the foundation of true belief. He speaks, just as we should expect a Roman officer to speak, in brief, straightforward, martial tones. "Say the word only, and my servant shall be healed." What perfect confidence is there! He believes that angels and spirits and diseases will be as obedient to Jesus as are his own soldiers to himself. The only question which exercises his mind is, not, *can* Jesus heal his servant, but *will* He? Such is the soldier's simple creed:

"His not to reason why,  
His but to do—or die."

Little wonder, then, that our Lord "marvelled at him," and said to the others who stood near, "I say unto you, I have not found so great faith—no, not in Israel." And his servant was healed, in the self-same hour.

We too need to recapture something of this simple, unquestioning obedience and unflinching faith. Forgetting to believe in God, we have ceased to believe in man. This is a questioning, a cynical, an incredulous age, when every man's motives are suspect, and simple truth and confidence seem at a discount. There can be no happiness, no true prosperity, no peace on earth nor goodwill among men, until we put our whole trust in God, and learn to love our brother as ourselves, and have faith in Him also. "Believe, and thou shalt be saved"—such is the one eternal condition for the salvation of nations and of men.

#### A FATHER'S TEN COMMANDMENTS

1. Thou shalt love thy child with all thy heart and with all thy soul and thou shalt not hesitate to show it. This is the first and great commandment.

2. Thou shalt not carry graven upon thy heart any love greater than this. Business, sports, pleasures shall all take secondary place for God gave him to be a chum and pal unto thee.

3. Thou shalt not take the name "Father" upon thee lightly, for God will not hold him guiltless who shall so do.

4. Remember thy child's portion of time and keep it sacred for his use. Not in reading of books, gainful or other occupation shall he be served but in boyish contacts.

5. Honor thy wife, for thy children will call her blessed and the love you bear toward her will be as sweet incense in their lives.

6. Talk of all the things in thy boy's heart for he needs a confidant, and advice is better given in suggestion than by threat.

7. Thou shalt be firm in thy discipline. The wise man said "Spare the rod and spoil the child." Not too tightly or too loosely shalt thou hold the rein of authority but so that thy child shall recognize the wisdom of his father in life.

8. Trust in thy child and have patience with him for thou shalt remember in thy boyhood that others had so to do with thee.

9. Thou shalt walk uprightly before all men for thy child doth trust thee before all others. Moreover if thou shalt shake his confidence in thee it will not be lightly regained.

10. Lastly, and right important, is the fact, thou shalt not forget that in thine own boyhood others had to be patient with thee and should thy child sometimes test thy patience remember it has ever been so since the beginning of time.

Appendage: Thou shalt remember that the words "When I was a boy" were just as distasteful in thy younger days as they are to the youth of today.—Rev. S. P. Williamson, Guthrie Center, Iowa.

## YOU KNOW THEM

You doubtless know this family yourself. They lived modestly but comfortably together. The home was pleasant, cozy; the parents diligent; the children well fed, warmly and decently clad, happy in their play and plans. It was a typical contented family circle—until broken suddenly by the father's untimely death.

A year or two later you saw them again in different surroundings. The place lacked the comfort, the attractiveness, the warmth of the old home. The children were poorly clothed and showed the need of abundant and nourishing food. The mother was over-burdened with work and care, her face reflecting the anxiety with which she faced the dark and uncertain future.

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REV. I. J. SWANSON, D.D.

**The Jesus of Our Fathers**, by John W. Good, Ph.D. 842 pp. \$2.50. Macmillan. We cordially commended this study of the life, teachings, and ministry of Jesus, on its publication in 1923. It is written from the conservative point of view, is undisturbed by modern criticism, and holds fast to faith in Jesus as Son of God and Saviour of the world. This reprint, at a cheaper price, should give the book wider circulation.

**The Story of the New Testament**, by Edgar J. Goodspeed. 150 pp. \$1.00. The University of Chicago Press. That this book is in constant demand is evident, as this is its thirteenth impression since its publication in 1916. Its author is one of America's most distinguished N. T. scholars. It shows how the N. T. books came to be written, who their authors were, and what was their message and purpose. Dr. Goodspeed reminds us that the N. T. arose out of practical situations and problems which faced the early church. The author's aim is constructive. His "story" of the N. T. is of absorbing interest. He gives notes for study and a bibliography for those who may wish to make a more detailed study of the subject.

**The Achievement of the Master**, by Prof. H. R. Purinton and Sadie B. Costello. 206 pp. \$1.25. Scribner's. This book is the outcome of seven years' experience by the authors in trying "to bring high school and college students face to face with the historical Jesus." It strikes the note of reality. It seeks to discover from a study of Mark, the Sermon on the Mount, and Paul's letters, what Jesus actually said and did. Valuable illustrative material is included showing the validity of Jesus' teachings in present-day life. For definite, clear-cut, and concrete presentation of the teachings and achievements of the Master, within the limits set by the authors themselves, and for winning approach to the high school and college mind, this little book deserves the study of every pastor.

**His Joyous Experience**, by Norman B. Harrison, D.D. 96 pp. 75 cents. The Bible Institute Colportage Association. A practical and devotional commentary on the Philippians. The author outlines the teachings of each chapter, summarizes the teachings of the book as a whole, and seeks to lead his readers to "rejoice in the Lord," with Paul.

**The New Man and the Divine Society**, by Richard Roberts. 217 pp. \$2.00. Macmillan. Dr. Roberts gives us a stimulating discussion of the place of religion, especially Christianity, in the life of man as part and parcel of the scheme of nature. The author maintains that religion is involved in the total life-process; that up to a certain point the mechanistic principle holds; but that God is transcendent as well as immanent, in relation to life and that Christianity continues the development of life. "The Incarnation is a specific and direct intervention of God," he tells us, "in the person of his only-begotten Son in the affairs of the world." Jesus introduced a new ultra-human quality and dimension of life; through Him

we have "a new man" and "a divine society." The break-up of the Middle Ages was due to their failure to maintain the balance between individuation and association; that is at the bottom too of the present "confusion and paralysis of Christendom." In part four of the book, the author indicates how. Through the correlation of these two forces, our present world-order may be Christianized. Dr. Roberts is both modernist and fundamentalist, both an evolutionist and an evangelical. This sounds impossible, perhaps, but—read his book and find the explanation.

**Science, Christianity and Youth**, by George Preston Mains, LL.D. 146 pp. \$1.50. Doran. Here is a broad-visioned and faith-inspiring discussion, especially for youth, to whom the book is addressed, of the bearing of evolution upon Christian faith. The author shows how modern science has changed our viewpoint of man and the universe, that scientific knowledge is no substitute for the Christian revelation. He points out how vital and necessary Christianity is for the higher life of the world; and he affirms his faith that youth will meet successfully whatever challenges growing scientific knowledge may make to their faith in both man and God.

**The Unity of Faith and Knowledge**, by John A. W. Haas, President of Muhlenberg College. 251 pp. \$2.00. Macmillan. The substance of this book was given to the senior class of Muhlenberg College—an avowedly Christian college—"in order to show that the personalistic philosophy of Christian theism furnishes ways and means of retaining the faith, and yet remaining open to every true advance of thought." Dr. Haas tests his faith in a personal God by considering its bearing upon problems of nature, of mind, and of value. He faces squarely the issues thus raised, evading no difficulties. He expounds the philosophic aspects of physics, chemistry, geology, biology, psychology, sociology, history, philology, pedagogy, logic, ethics, and aesthetics. His final chapter on "The Demand for the Deity" is finely wrought out. Here the conclusion is reached that "the personal God is the key to a philosophy able to hold the balance true between the realistic and the idealistic," and that this personal God is best revealed through the divine-human personality of Jesus Christ. This is a book which will command the intellectual respect, and help the religious faith, of college students.

**Religion and Morbid Mental States**, by H. I. Schou, M.D. 217 pp. \$1.25. Century. The author is a lecturer at the University of Copenhagen, and Head of a Hospital for Mental and Nervous Disease at Dianalund, Denmark. He is also a firm believer in Christianity. This book deals with the relation of religion and melancholia, manic-depressive insanity, religion as a cause of insanity and spiritual treatment of the insane, religion and nervousness, and religion and mental degeneration. It will enable pastors to detect signs of incipient insanity where they are connected with religious states of mind. It shows in what ways religious faith may benefit certain cases of mental

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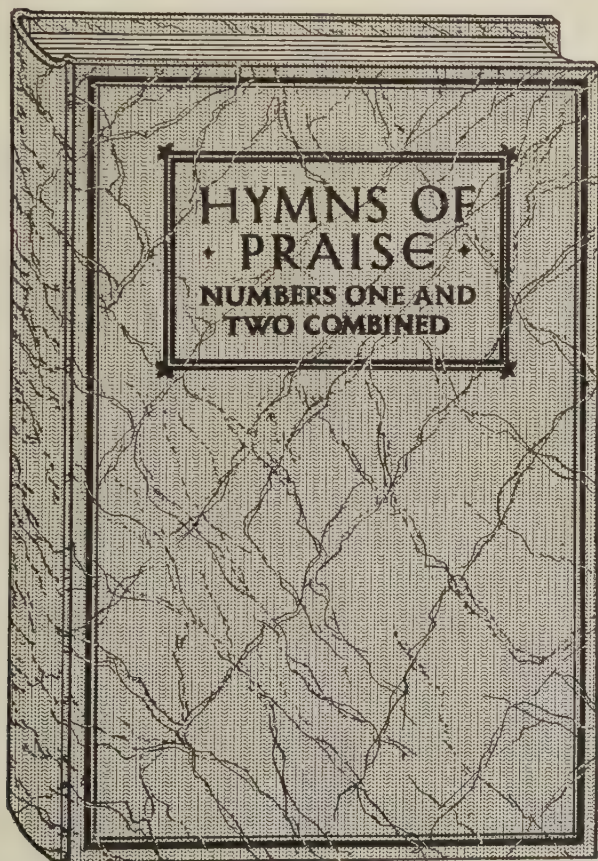
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**The Mystery of Painlessness**, by Frank Ballard, D.D. 95 pp. 75 cents. Revell. The mystery of pain and of what seems undeserved suffering challenges belief in a good, and at the same time, all-powerful God; Dr. Ballard, in this absorbingly interesting and convincing book, shows us the other side of the case—an indefinitely larger side—in a discussion of the mystery of painlessness. It is a brilliant little bit of apologetic writing.

**An Outline of Christianity: Christianity Today and Tomorrow**, edited by John H. Finley, LL.D. 411 pp. Dodd, Mead & Co. \$5.00. The fifth and last volume of a great set dealing with the influence of Christianity on civilization. It has been planned and executed by men of scholarship and vision. They have recorded with exactness, and with fine understanding, Christianity's greatest contributions to the welfare of mankind; and with faith that in all the tomorrows of the world Christianity will be found continuing its social, moral and spiritual leadership. This volume outlines Christianity's outstanding services today to the individual, the community, nations and races. It gives representative opinions from Jews, Moslems, and Hindus, as to the value of Christianity; and discusses, candidly and constructively, Christianity and the churches. In the concluding section of the volume, there are inspiring chapters on Christianity as a philosophy of civilization, and as a way of life. It would give a powerful re-enforcement to the Church and to Christianity if this set could be placed in every public library, and in as many private homes as possible.

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**Handbook of Rural Social Resources**, edited by Henry Israel and Benson Y. Landis. 204 pp. \$2.00. University of Chicago Press. The contributors are qualified to speak with authority in the fields the describe. Every rural minister ought to read this book. Among its topics are: The rural population, farmers' standards of living, rural education, organized rural recreation, Catholic and Protestant rural church work, farm women's work, national agricultural legislation, co-operative marketing, farm credit and farm taxation, some agricultural policies of European nations, and the programs of national agencies engaged in rural social work.

**Needed Readjustments in Rural Life**. Proceedings of the Eighth National Country Life Conference, 1925. 158 pp. \$2.00. University of Chicago Press. Here is another book of great interest and value to country pastors. The discussions reported here cover farmers' incomes and methods of increasing them, raising the farmers' standards of living, correlating the work of country community workers, educators and religious workers. The formal addresses and papers include the following topics: Needed readjustment in rural life today, The farmer's adjustment to the commercial world, and The family and private ownership.

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(Continued from page 306)

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# Prayer Meeting Department

JOHN LEONARD COLE

These suggestions are especially designed for the churches which do not conduct a "school of missions" or a "church training night." In many places the "mid-week meeting" uses its opportunity to furnish the church constituency with a needed education in the interpretation of some Biblical statements or doctrines.

\* \* \*

## I. "FIRST OF ALL"

I. *Purpose*: To clarify the meaning of the common expression "Love God," and to induce hearers to practice consistently what such love seems to imply.

II. *Preparation*: a. Ask a half-dozen people to come prepared to say what *they* mean when they use the expression "love God."

b. Some of the poster-making young people may be invited to make an attractive notice to be put on the church bulletin board with one big word in red, "FIRST" and then at the side or bottom of the card in smaller letters, "At Prayer meeting Thursday Night, Find Out *What* First."

c. Write on a conspicuous blackboard two or three "testimony starters" for the attendants who are not "self starters." Samples are these: "What is the difference between 'loving' wife or music, and loving God?" "Which is the harder to do?"

d. Select such hymns as Mrs. Prentiss' "More love to Thee;" Faber's "My God, how wonderful Thou art," particularly its fifth stanza:

"Yet I may love Thee, too, O Lord,  
Almighty as Thou art;  
For Thou hast stooped to ask of me  
The love of my poor heart."

Also—

"My God I love Thee, not because  
I hope for heaven thereby,  
Nor yet because, if I love not,  
I must forever die."

by Francis Xavier, a Spanish Jesuit missionary to East India and Japan, born in 1505. "O Deus, Ego Amo Te."

Faber's "I worship Thee, O most gracious God. . . . And every day I live, I seem to love Thee more and more."

e. The Scriptures most appropriate to, in fact inseparable from, the theme, are Deut. 6:1-12 and Mark 12:28-30.

f. Have some one with a good voice read, while heads are bowed and all voices hushed, Paul's great prayer for a deeper, richer love: Eph. 3:14-20.

III. *Plan for Leader's Remarks*: a. According to the statement of the Master Teacher Himself

the commandment which is "*First of All*" is to love God with all the heart and soul and mind and strength.

b. Just what "to love God" means is not clear since the word "love" is used in so loose a way, directed to such a variety of objects.

c. From the meaning of the original Greek word translated "love," love to God appears to involve (Thayer's Greek lexicon, *agapao*).

1. "Have preference for."
2. "Affectionate reverence toward."
3. "Prompt obedience to."
4. "Grateful recognition of benefits received from."

d. Put into these expressions, the love of God appears to be plain and practical enough, yet presenting, as Martin Luther said, the longest as well as the briefest gospel, for to attempt to do these four things in reference to God would surely involve a life-time of effort.

e. This love to God appears to be the ordinary human love *plus*.

f. The quality of this love is made plainer by the four ways in which Jesus said it was to be exercised.

1. "Out of the whole heart" (seat of consciousness, "sincerely").
2. "Out of the whole soul" (seat of emotion, "feelingly").
3. "Out of the whole mind" (understanding, "intelligently").
4. "Out of thy whole strength" (energetically, "resisting wrong").

\* \* \*

## II. PEACE ON EARTH

I. *Purpose*: To keep strong the determination in worshipers that "these dead shall not have died in vain," i.e., that the spirit and means shall be found for the avoidance of future wars.

II. *Preparation*: a. A poster may be displayed with the words on it "Peace and goodwill. Echoes of a far-away song in prayer meeting this week."

b. The American flag, the Service flag and the Christian flag should be displayed in the assembly room. Arrange for saluting both the national and the church flag, following the first with singing of "My Country 'tis of Thee," and the second with the singing of "Fling out the Banner, Let it Float." The salute to the Christian flag is usually given, "I pledge allegiance to my flag and to the Savior for whose kingdom it stands, one brotherhood, uniting all mankind in love and service."

c. Have some one read—an ex-service man if possible—the text of the Associated Press dispatch printed in the dailies of November 11, 1918, "The armistice has been signed. It was signed at 5 o'clock a.m., Paris time (midnight New York time). Hostilities will cease at 11 o'clock this morning Paris time (6 o'clock New York time)."

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d. Such hymns as "God, the all merciful," by Chorley, called the Russian hymn; "O God of love . . . makes wars throughout the world to cease," by H. W. Baker, would be appropriate. No better solo could be sung than Kipling's "Recessional." (National Council for the Prevention of War, 532 17th Street, N. W., Washington, D. C., will send free copies of mimeographed hymns and services to all those who desire to conduct peace meetings.)

III. *Plan of Leader's Talk:* a. It is possible after the lapse of eight years, when "the tumult and the shouting dies," to gauge more clearly how far we have gone toward the procuring of the deeper objectives of the great war.

1. President Wilson's appeal in those stirring days was "a war to end war." In his address to Congress, November 11, 1918, he said, "The war thus comes to an end . . . the arbitrary power of a military caste . . . is discredited and destroyed. And more than that has been accomplished. The great nations . . . have now definitely united in a single purpose to set up such a peace as will satisfy the longing of the whole world . . . There is no longer conjecture as to the objects which the victors have in mind. They have a common mind in the matter, and a common heart also."

b. There is a rising tide of sentiment in all nations that reason must take the place of force in arbitrament of international disputes.

1. Before the representatives of fifty nations Germany was admitted to a seat in the Council of the League of Nations, September 11, 1926.

2. The new international "will to peace" is indicated in Dr. Streseman's words then, "It cannot be the purpose of a divine world order that men should direct their supreme national energies against one another, thus ever thrusting back the general progress of civilization. The most durable foundation of things is the policy inspired by mutual understanding and mutual respect between people."

c. The churches have declared war to be the most colossal, collective, suicidal sin of modern times. Philosophers have envisioned a new world-state, introduced and maintained by clear thinking and mutual understanding. Science in its world-wide gatherings has pledged its skill and machinery to the objects of peace. And education plans a world-wide campaign for producing "the international mind."

d. Withal, the most devout and continuing prayer by those who believe in a superintending providence will be necessary to guide and to deepen this new spirit of peace and good will.

\* \* \*

### III. A CLOSE SECOND

I. *Purpose:* To induce hearers to realize the prime importance of loving neighbors and to prompt them to start practicing the second great command.

II. *Preparation:* a. A poster may be arranged with a large "SECOND" filling most of it and in smaller type at the bottom, "See prayer meeting this week." It will be effective in rousing curiosity.

b. A debate may be staged between two persons of some knowledge of religious experience and Biblical literature using the question, "Is it easier to love man whom we have seen than God whom we have not seen?" 1 John 4:20, 21.

c. As a Biblical background for the "second great command" nothing better could be read by the leader or one appointed than the following: Lev. 19:18; Mark 12:31; Rom. 13:8-10; 1 Cor. 13:1 John 4:7-21.

d. The transforming, indispensable power of love in human life is charmingly illustrated in Francis W. Bourdillon's two stanzas which may be sung or said:

"The night has a thousand eyes,  
And the day but one,  
Yet the light of the whole world dies  
With the dying sun.

"The mind has a thousand eyes,  
And the heart but one,  
Yet the light of a whole life dies  
When its life is done."

e. Other fitting songs and choruses for a meeting on "Love thy neighbor as thyself" are "Love thyself last," by that very frequent and unassuming author called, "Anonymous" who certainly is best qualified to write on such a theme; F. Mason North's "Where cross the crowded ways of life;" Oxenham's "In Christ there is no east or west;" and Thomas Cotterill's:

"Teach us to love each other, O Lord,  
As we are loved by Thee,  
None who are truly born of God  
Can live in enmity."

Fawcett's "Blest be the tie."

III. *Plan of leader's talk:* a. To love one's neighbor (particularly some) seems harder than to love God.

b. Yet it is put by Christ at the very threshold of the Christian life, on a par with "love God."

1. Difficulty of obeying never deterred Jesus from issuing a command to His disciples.

c. Even in non-Christian religions loving neighbors and even enemies has a very high place in the rules for peace and happiness. Consider Tolstoi, Gandhi, Tagore, Confucius.

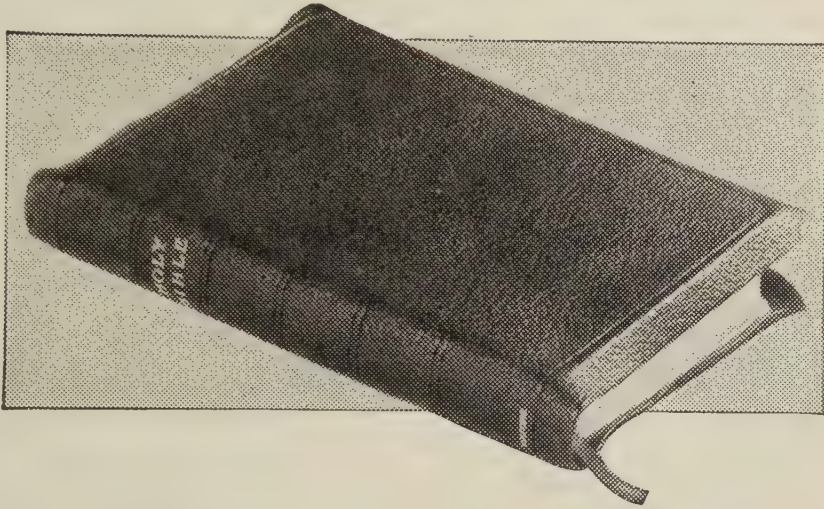
1. Van Dyke expresses a perfectly universal sentiment in his quatrain:

"Who seeks for heaven alone to save his soul  
May keep the path, but will not reach the goal  
But he who walks in love may wander far,  
But God will bring him where the blessed are."

d. Reference again to the Greek word for love shows that it means a sentiment possible to be felt toward the most repugnant; by the grace of God and by patient effort, to "desire the welfare of," "wish well to," "recognize benefits received from."

e. This willingness to love other men, whether

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lovable or unlovable is the very *sine qua non* of society; "good will toward men" by men as well as by God.

1. Michael Pupin in his article in "The Outline of Christianity," Vol. 4, says, "The science of co-ordination in the physical world is based on two laws which originated centuries ago . . . . They tell us how to co-ordinate the chaotic activity of the physical world and guide it into channels which lead to service of mankind. The signs of co-ordination in the spiritual world is founded also upon two laws which are the foundation pillars of our Christian religion. (Professor Pupin then quoted the two great laws of love of which we have been thinking.) The mission of the church is to develop the instrumentality by which these two laws will become operative."

\* \* \*

#### IV. THE GIFT OF GOD

I. *Purpose:* To impart a deeper sense of thankfulness for the Great Gift which the Christmastide brought to us.

II. *Preparation:* a. Secure a copy of, or describe, that painting which shows a poor peasant woman bending over her solitary meal within her hovel, praying over one dish of small potatoes, "all this—and God!"

b. Send out beforehand to about fifty persons letters asking them to send in before the service the one chief cause for their thanksgiving this year. If this method is given publicity it is sure to produce a large attendance.

c. The 103rd Psalm is ideal for a scripture reading. For a poetical summary of the spirit and intent of the meeting, Joyce Kilmer's stanzas are best:

"The roar of the world is in my ears,  
Thank God for the roar of the world,  
Thank God for the mighty tide of fears  
Against me all was hurled.

"Thank God for the bitter and ceaseless strife,  
And the sting of His chastening rod,  
Thank God for the stress and strain of life  
And O! Thank God for God!"

d. For musical numbers all can join in: Adelaide Proctor's "My God, I thank Thee who hast made the earth so bright." Then there is Pierpont's "For the beauty of the earth." And the German hymn translated by Edward Caswell, "When morning gilds the skies. . . . May Jesus Christ be praised." And Alfred's "Come ye thankful people, come" of course has to be sung.

III. *Plan for leader's talk:* a. Beyond all the "things" for which thanks is given (such as shown by responses to letter), is one deeper and abiding cause for thanks—God Himself.

b. The outward and material reasons for thanksgiving may fail—then, something inner and enduring must be found, or our thanksgiving becomes either impossible or hypocritical.

c. To bind a whole community in a spirit of thankfulness something more fundamental and universal than health or wealth or crops is necessary, for all members of the community do not have these, or any one of these.

d. Jesus' example (Matt. 11:25-27; John 11:41) suggests that the three proper and unshakable causes for thanksgiving are.

1. God is.

2. God knows Him thoroughly.

3. He knows God His Father.

e. Beneath all passing and surface reasons for being grateful abides that which cannot be shaken by any chance of weather or variations in the stock market or epidemics; that which Gladstone meant when, in later life, he said he held more strongly than ever to "the reality, nearness and personality of God."

\* \* \*

#### IV. A PRAYER MEETING CHRISTMAS TREE

Rev. Frank M. Field

One year we wanted to have something different for our Christmas prayer meeting, and as the young people had just had a Christmas tree party with exchange of inexpensive gifts, we thought, Why not have a Christmas tree for prayer meeting, with something on it for everyone? So we announced that everyone at prayer meeting the next Wednesday night would find something on the Christmas tree for him:

"Not trinkets and toys  
But Christmas joys."

When the people came they found the room dark except for the brilliantly lighted Christmas tree with the chairs arranged in an unconventional circle around the tree. Everyone realized that the service was to be unusual, and the spirit of expectancy was keen. In place of the usual beginning song service a group of children came and sat on the floor around the tree and sang Christmas carols which they had learned in school. For the Scripture lesson each one present was asked to recite a verse from the Christmas story which appealed to him. All were asked to imagine themselves having Christmas at home and to think of the church membership as a family circle.

All this time the people were wondering what might be on the tree for them. Each one was asked to come to the tree and pick off one of the many cards which had been hung on all the branches and to read what it contained. Each card had been carefully prepared with a statement of some blessing or Christmas joy which Christ has brought into the world. Some made comments or gave a testimony in connection with the reading, but all the statements were sufficiently complete to present various phases of the truth and to suggest a wide variety of blessings which are really God's Christmas gifts to us.

Following are some of the "gifts" which were on the tree.

*Life* is one of our Christmas gifts. Not mere existence, but Life in its fullness, with love, faith and hope which Christ brings. The real Christmas tree is the tree of life. Its roots spring from love and its leaves are for the healing of the nations.



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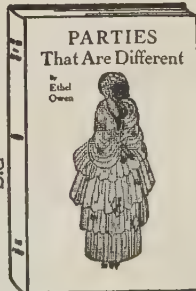
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One great gift to the world that first Christmas was a Heavenly Father. It was Jesus who taught us that God is our Father, and not merely a strict judge or a stern policeman of the universe.

The Babe of Bethlehem has exalted all childhood. How thankful we ought to be that God came among men through the gateway of birth and childhood!

The uplift of womanhood is one of the most precious gifts of Christ to humanity. To appreciate this one needs only to contrast the position of women in Christian and in heathen lands.

A beautiful Christmas gift is a place in God's family. Christ revealed Himself to us as our older brother and God as our Father. "Behold what manner of love the Father has bestowed upon us that we should be called the sons of God."

Jesus brought to the world an ideal of "peace among men," and at His birth the angels took up the song: "Glory to God in the highest, on earth peace, good will to men."

One of Christ's gifts to mankind is the uplifting of the poor. Remembrance of humble shepherds, a lowly manger in a stable, a workman's home in Nazareth, have helped many to find happiness even in deprivation and poverty.

The manger at Bethlehem and the carpenter's shop at Nazareth cast a glow of celestial glory over the humble and commonplace. So much of our lives is made up of small, insignificant experiences, that we need this great lesson that Christmas brings.

The spirit of service was taught by Jesus, for "even the Son of Man came not to be ministered unto but to minister."

A great package of love was given to the world that first Christmas:

"Love came down at Christmas,  
Love all lovely, love divine,  
Love was born at Christmas,  
Stars and angels gave the sign."

Christ has ennobled honest toil and redeemed it from the idea of a curse attached to it. The first announcement of the Savior's birth was made to humble shepherds while at their daily task.

What a glorious gift is salvation from sin! The angel said concerning the bearer of this Christmas gift:

"Thou shalt call His name Jesus, for it is He that shall save His people from their sins."

Motherhood has taken on a new sense of glory and nobility since Mary wrapped her first-born in swaddling clothes and laid Him in a manger. Mother's Day would never have been thought of if Christ had not come.

The abolition of fear from the human heart is another gift to man. What could be a greater boon than this wonderful gift of Christ? The angels said, "Fear not." Later it was written of Jesus that He came to redeem and deliver those "who through fear of death were all their lifetime subject to bondage."

Music has been inspired by the Christmas message. The angel choir hovering over the fields of

Bethlehem opened the doors of heaven and let the sweetest and richest music out to flood the earth through all time.

Jesus brought the exaltation of the kindlier graces, such as meekness, gentleness, forbearance, forgiveness, purity. Before Christ came these qualities had a low place in the estimate of the world. But Jesus said, "Blessed are the meek, the merciful, the pure in heart."

Pardon and forgiveness of sin are wonderful Christmas gifts of God to men. Men sought and found forgiveness from God before Jesus came, but the way was more difficult to find and the results less clear and satisfying. "Blessed assurance" came with Christ.

Christmas helps to keep the world young:

"The earth has grown old with its burden of care,  
But at Christmas it always is young."

The world would be poorer by far if all the art that has been inspired by Jesus Christ and his gospel were taken from us. The periods of greatest development in art have been times when Christianity was exerting its largest influence in that field.

Another joy of Christmas is that of having God brought near to us. Before, men thought of Him as far away, way up in heaven somewhere. One of the names given to Jesus is "Immanuel," which means "God with us."

Christmas happiness is one of God's gifts:

"So the bells for Christmas ring,  
So the little children sing."

The Christmas story gives us a fine example of how to worship God. The wise men came to worship the new born King, but they were not content to sing a Christmas carol or to offer a Christmas prayer. They presented unto Him gifts, costly and rare, the best they had. Worship without giving of our best to Christ is empty sentiment.

## MEDITATIONS

### The Old-Age Universal Question

1. Canst thou by searching find out God?  
Canst thou find out the Almighty unto perfection?
2. Lo, He goeth by me, and I see Him not; He passeth on also, but I perceive Him not.
3. O, that I knew where I might find Him!  
That I might come even unto His seat!
4. To whom will ye liken God? or what likeness will ye compare unto Him?  
Have ye not known?  
Have ye not heard?  
Hath it not been told you from the beginning?  
Have ye not understood from the foundations of the earth?

It is He that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers; that stretcheth out the heavens as a curtain, and

(Continued on page 362)

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# Religious Review of Reviews

## NEWS

Here is a suggestion for those who are planning memorial gifts:

Annie Bigelow Sears, missionary in China, is to have a memorial in Mount Union College, Alliance, Ohio, where she was graduated in 1875. Her seven brothers and sisters have given a fund, the income of which will be used for the purchase of books for the library. In each volume will be placed a book-plate bearing her name.—*Christian Advocate*.

## A Worthy Testimonial

Years ago Professor Joseph H. Gilmore, long connected with the University of Rochester, wrote the hymn, "He Leadeth Me," which is now sung around the world. At the time he wrote the hymn he was supplying the First church, Philadelphia, which then occupied the northwest corner of Broad and Arch streets. This property is now owned by a gas company which is erecting a new building on the site of the old house in which the hymn was written. This company has decided to erect a bronze tablet in this new building, commemorating the writing of the hymn. The tablet reads as follows:

He leadeth me, O blessed thought!  
O words with heavenly comfort fraught!  
Whate'er I do, where'er I be,  
Still 'tis God's hand that leadeth me.

"He Leadeth Me," sung throughout the world, was written by Rev. Dr. Joseph H. Gilmore, a son of a Governor of New Hampshire, in the home of Deacon Wattson, immediately after preaching in the First Baptist church, northwest corner Broad and Arch streets, on the twenty-sixth of March, 1862. The church and Deacon Wattson's home stood on the ground upon which this building is erected.

The United Gas Improvement Company, in recognition of the beauty and fame of the hymn, and in remembrance of its distinguished author, makes this permanent record on the first day of June, 1926.—*Watchman-Examiner*.

## PROHIBITION

Herr Schoker, chief of police in Vienna, who visited the United States last year to attend the International Police Convention, is not a total abstainer, though of temperate habits. He told a recent visitor that he could not understand the newspaper reports of drinking at the Convention of Police Chiefs, for said he, "I was not offered a drink, nor did I see any drinking or drunkenness during my stay of nearly two weeks in New York City," and he then added, "I was present at all the meetings and banquets." The Edinburgh Chief of Police has made a similar statement.

—*Christian Advocate*.

Irving Fisher, Professor of Economics at Yale, has been studying the police statistics of 626 cities of the United States.

On the important question, the amount of alcohol consumed in the United States, his conclusion is as follows:

"After an examination of all the data, I have estimated that the flow of alcohol down human throats in the United States is at present certainly less than 16 per cent, probably less than 10 per cent, and possibly less than 5 per cent of pre-prohibition consumption."

On the economic side, he repeats the estimate of six billion dollars annual gain from prohibition in the United States—"without counting any savings in the cost of jails, almshouses, asylums, etc.; or any economic savings from reducing the death rate." He adds: "If prohibition enforcement costs us even one billion dollars a year, it would be well worth while purely as an economic investment."

## This Thing Ought to be Said

British enjoy moral lectures from America no more than Americans enjoy those from Great Britain. But hard times there contrasted with good times here awaken thoughts and some evidence of feeling on that side of the Atlantic. Debt, debt, debt, keeps thumping in British consciousness. But a thump from another quarter is timely. British spend \$1,580,000,000 a year for intoxicating drink. Americans save nearly \$2,000,000,000 a year by prohibition. This single item accounts for an economic disparity between the two countries of about \$3,500,000,000 a year. The British drink bill would pay the British debt in less than five years, with Britain growing richer all the time.—*The Baptist*.

## GENERAL

### Preachers' Sons and Daughters

John Hancock, the first signer of the Declaration of Independence, and eight others who signed that historic document, were preacher's sons. Numbers would grant preachers' sons entrance into the presidency of the United States once in 220 times, but one in every nine of the presidents has been a preacher's son, while one in every four administrations has had a minister's daughter as mistress of the White House. One out of every five in the Hall of Fame in New York City is a minister's son or daughter.

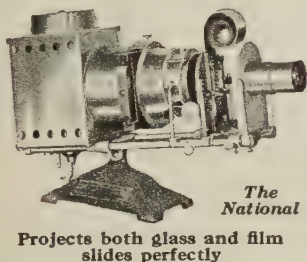
Ministers' sons have been the leaders in various lines of enterprise. Samuel F. B. Morse, who invented the wonders of telegraphy; Cyrus W. Field, who laid the first Atlantic cable; Edwin Jenner, who discovered vaccination; Harriet Beecher Stowe, the author of "Uncle Tom's Cabin;" Woodrow Wilson, who first brought the nations face to face with the possibility of a warless world through co-operation and open diplom-

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acy; Orville and Wilbur Wright, pathfinders of the air; Lieut. Lowell H. Smith, commander of the men who first completed the aerial flight around the globe—these are only examples of ministers' sons who first stepped across the threshold of new worlds.—*Exchange.*

### The Golden Calf

Prof. Gustav Kruger, of the University of Giessen, Germany, after spending the spring quarter teaching in the divinity school of the University of Chicago, left for his home some time in July. Before leaving he delivered a farewell address to the faculty and students which appears in full in the August number of the *Divinity Student*. Among other good things which Professor Kruger said in his farewell address this gem appears: "In Europe you can often hear it said that in America the dollar is ruling. I do not doubt at all but that is true. But I cannot see that such a rule of mammon is something peculiar to America. The dance about the golden calf was even in Moses' time the most important of all dances, and in that there has been little change. The trouble is that the calf is not everywhere as massively golden as in America."

We clip the following letter from the *British Weekly*. It makes its own comment:

To the Editor of The British Weekly:

Dear Sir: I wonder if you could tell me if it is possible for a Nonconformist minister to conduct a funeral service (for a Nonconformist) in an Anglican Churchyard!

These are the circumstances of a case in this neighborhood: A United Methodist minister was asked to bury one of his members in a village near here. He saw the vicar of the parish, who said he could not give *his* permission, but must ask the precentor of the Cathedral, which he did, and was refused! I ask you, what good is the Lambeth Conference attitude in the face of such conduct? The United Methodist minister said: "I do not ask to go into your church, but I would like to conduct the service at the graveside." The Anglican churchyard is the only burial ground in the village.

If you can throw some light as to whether the precentor was exceeding his authority I should be grateful.—Yours sincerely,  
Wilts.

B. W.

### Apparent Idleness

"Who doesn't stop at the top of a long hill to allow the engine to cool?" questions Roe Fuleron in the *Kiwanis Magazine*. "Some of the best thoughts we ever have come when we seem to be most idle. More than one man has determined on a successful business change while sitting in seeming idleness waiting for a fish to bite."

"To pause to look back and then forward, often increases speed rather than causes delay! We run past more really good things than we catch up with. It was a baker idling at the zoo who first made animal crackers and got rich on them before his competitors woke up."

### CLASSICS OF THE INNER LIFE

No one, of course, can say which book is the best; he can only bear witness to that which has been most fruitful for himself. No one can explain why, in Coleridge's phrase, some books "*find him*" at greater depth than others. There are inexpressible contradictions here. I myself continue ill at ease and unmoved in the high-clear air of Thomas a Kempis, though I read him in the famous first edition of John Wesley's translation. I do not breathe easily in the atmosphere of his St. Agnes mount. But Brother Lawrence, amid the noise and clatter of his monastery kitchen, speaks a very pertinent and helpful message to my spirit. A score of meritorious collections of prayers leave me cold; but in "A Chain of Prayer Across the Ages" I find myself gathered humbly within the communion of saints. There are rigorous moods when no one has for me so appropriate and admonishing words as St. Augustine in his "Confessions;" and there are other times when the mild simplicities of George Matheson have an eloquence which is almost inspiration. I make acknowledgement also of my debt to paganism; for the disciplined equanimity of Marcus Aurelius more than once has summoned very Christian impulses and fortitude for a trying personal hour. Who can avoid the insight which enabled him to write, "Remember, too, on every occasion which leads thee to vexation to apply this principle: Not that this is a misfortune, but that to bear it nobly is good fortune."—*Joseph M. M. Gray in the Pittsburgh Christian Advocate.*

Dr. Harry Emerson Fosdick has returned from his tour in the near east with conviction that the United States government should ratify the pending Lausanne treaty with Turkey and try to forget the past. Some time ago most of the Episcopal bishops in this country registered a protest against such a treaty. Bishop Brent recently announced that he had withdrawn from this position. Dr. Fosdick says: "Nothing can undo the massacres that have already occurred. What can be done is to co-operate with the better forces in Turkey to befriend the new nation and make impossible the repetition of the massacres. The changes in Turkey are going on rapidly. Constantinople is a western city—the fezzes all gone; the women's veils have almost disappeared; Islam dethroned as the state religion; a new western law code, borrowed from Switzerland, put in place of the old code of Mohammedanism, and a spirit of nationalism rampant everywhere."—*Christian Century.*

"What happened to Hooligan?"

"He drowned."

"An' couldn't he swim?"

"He did, for eight hours; but he was a union man."

There are some in every congregation who merely receive the sermon and place it on file.

—Holmes.

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# The Rural Church Problem

REV. G. R. SMITH

The problem of the rural church has always been at the front. We ought to be ashamed if we neglect to keep it at the front. It has reference to doing the most efficient religious work among country folk.

As to the man, he must be both born and made for the work. Barrie says to the women concerning feminine charm, "If you have it, you need nothing else; if you don't have it, nothing else will help you." We cannot say to the country preacher, "If you have the rural spirit you need nothing else," for a whole lot more is required, but we can say, "If you have not the rural spirit nothing else will help you much." The right kind of rural preacher takes to the country life as a young duck takes to water. Otherwise he is fatally handicapped.

As to the mission, it is second to none in the world. A large proportion of our ministers and missionaries and Christian workers come from the open country or from the small rural town. Good authorities place the percentage as high as eighty-five. To depreciate the mission of the country church and to neglect its powerful support is like plugging up the mountain-springs from which a city receives its water supply.

An eminent authority declares that "the nation which renounces that which comes from living in the open air will not long continue to produce efficient men." The big-brained, big-hearted and red-blooded young men and young women who are born and reared in the open country are the spiritual and intellectual hope of the world.

As to vision, it is of super-importance. In rural church matters a preacher needs to be able to see vividly the present needs, and at the same time see the possibilities of a number of years ahead, and then make the people see them. A man who comes to a country church just to make it a convenient spot from which to take a fine flight into a big town or city a year or two later, is likely to be little interested in this thing we call "vision," and will be unable to help the people to get a clear view of their present needs and their future possibilities. The country minister who can make the people see where they are and whither they are tending—as Lincoln expressed the work of the statesman—and can then make them judge rightly what to do and how to do it, has already largely solved the rural problem.

Given these, the man, the mission, the vision, as they ought to be, the victory will follow as surely as the master work is certain to follow the master workman.

Let us look at the true and logical status of the rural church in its relation to the community. First, it must take its place as the religious center. Throw great emphasis on that word *religious*. The country church, or any other church, must be a religious center. If it is not that it is not a church. We teach that which we emphasize, and if we do

not place the supreme emphasis on religion we will fail in the solution of this rural problem.

A score of things are crowding in to claim the pre-eminence in the work of the modern minister. His sidelines are becoming so numerous that his main line of "pure religion and undefiled before God" is in danger of being crowded to the wall of utter bankruptcy.

There are two deadly extremes that must be avoided or we are certain to strike the rocks. One is an exclusive emphasis on spiritual and mystic religion without giving any attention to the social and political and industrial concerns of the people. The other is such an exclusive emphasis upon social and political and industrial concerns of the community that the religious part of the preacher's work is practically lost sight of.

Peter Cartwright, the old pioneer minister, was riding on horseback one day to his appointment when he was overtaken by two infidel lawyers who drove their horses up on either side of Peter and were disposed to have some sport with the old preacher. They quizzed him and poked fun at him on religious subjects until one of them lost his temper at the brilliant and witty retorts of the quick-witted minister. "I perceive," said the lawyer, "that you are either a fool or a knave." "Oh no," said Cartwright. "I am just between the two." And so if one of my brethren declares that the exclusive task of the minister is the teaching of the essence of pure religion, with no reference to the demonstration of that religion by social service in the community, and another declares as emphatically that the minister's exclusive task is social work with a soft pedal on religious teaching, I will say to both of them, "No, brethren, I can't agree with either of you. I am just between the two."

The country church must be a center from which religion is taught by precept and illustrated by examples of actual service to the community. Whether we teach or preach, or eat or drink or whatever we do, we must do all to the glory of God. It must be shot through by the religion of Jesus Christ. And there must be no mistake about this matter, the pastor must be the representative of religion in the community first, last, all the time and everywhere. Otherwise, the people will forget that *you* are a Christian.

Again, the rural church must be the religious education center of the community. "Teaching them to observe" all the things that we have learned of Christ. And here again we throw super-emphasis on that word "religious." It is to be religious education that we represent. Our great public school system will take good care of the intellectual development of the people. Our exclusive business is their spiritual development.

Athearn defines religious education as "the introduction of control into experience in the terms of Jesus Christ." The last part of that definition we must never let slip.

# CHRISTMAS SUGGESTIONS

## CHURCH HYMN BOARDS

Slides and Numerals Included  
Hymn Board No. 6

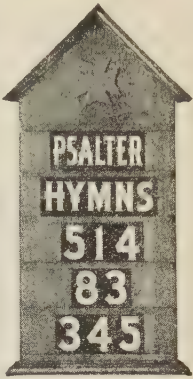
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No. 6W.	Walnut.....	36.00

Six other Hymn Boards can be obtained in three styles, light and dark oak, also walnut, ranging in price from \$12.00 to \$45.00. Write for fully illustrated and descriptive circular.



No. 6



No. 2

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10 inches.....	\$11.00
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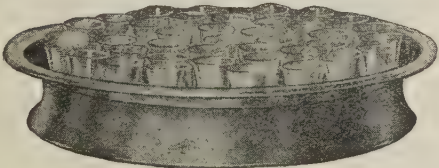
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The Westminster Services are furnished in Nickel-Silver and Aluminum, design as illustrated, affording approved sanitary attractive services.

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Base.....	11.00

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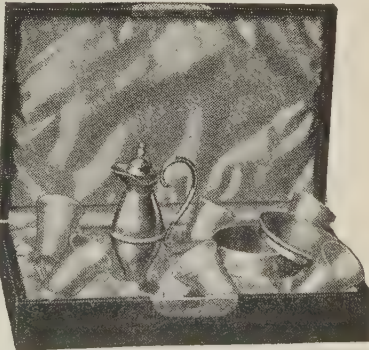
Special Non-collecting (Interlocking) Tray	
With 36 Glasses	\$6.75
With 40 Glasses	7.25
With 44 Glasses	7.75
Cover or Base	2.50
Delivery charges and engraving extra on Communion ware.	

### Pastors' Private Communion Services

Pastors find these services extremely useful in conducting private communion in hospital, home or study. There are several styles for selection.

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There are said to be 2,800,000 people in the state of Pennsylvania under twenty-five years of age who are without religious education of any kind. They are pagans within our own gates. The public schools can't teach religion in the sense that the churches can. The churches must teach it or the people will forget there is such a thing as Christianity. And so it is up to us to make the rural church a religious education center.

Folks in the country believe that the preacher's exclusive task is religion. Our great program must be to give them such religious education that they will be able to see that Christianity should touch them and sway them at every point of their lives.

This is the job of the country church. We can do it if we keep at it, never losing sight of our game and aim.

This religious education must often be given directly to the individual. We can do much by personal touch, little remarks as we meet a man face to face on the street, in the store, or the home. In the open country God's wisdom and power and love are most evidently manifested. A thousand parables are on every hand by which to illustrate Christian truth. Imitate Christ by calling the attention of the individual to these teachings.

But the church as a body of believers must be given the broadest kind of religious instruction. Religious education means the teaching of religious truth in its application to the whole life of man, body, mind, soul, his family, his social and his religious affairs. We must never let them forget that God is the God of the fields and the woods and the office and the social gathering. His will must be studied in every business transaction and at all the great turning points of life.

But the people of the rural church need to be taught that they are to send the Light of the World to the very ends of the earth. Sometimes this is pretty difficult to do. But when it is done what a thrill it gives them! How it enlarges their lives! How it lifts them up to be made to see that they can, and should, send the life more abundant to the farthest man who lives on the face of the earth!

So this religious education will begin with the individual and will be taught from the pulpit, in the Bible School, on the street, in the hayfield or at the warm home hearth, and it will travel out by prayers and dollars and living messengers of the Kingdom, till it reaches the very jungles of Africa and Asia, and the islands of the seas.

The rural church must be the religious social service center of the community. Fellowship, brotherhood, is one of the very largest factors in the Christian life. Jesus delighted to call his disciples his personal friends, with whom he held the most joyful social intercourse. If the rural church frowns upon the social interests of the community it will largely miss its mission to the people.

We are likely to forget how Jesus welcomed every opportunity to meet the people, good and

bad, sinners and saints, at some social gathering, some wedding feast or at an elaborate banqueting table, there to pour out his heart of loving service to them. With what eloquence he threw out that deathless parable of social service where the hated Samaritan outdid the phylacteried priest and Levite! And then the teaching is clinched at the end with the sharp and emphatic command, "Go and do thou likewise!"

The rural church that is not a social service center of the community will utterly fail to interpret Christ to the people. He never taught anything apart from the every-day task of doing good, cheering the despairing, healing the sick, feeding the starving multitudes, and he declared with all the power of his divine eloquence that those who do not do these things will meet the disapproval of God at the end of the program of life.

We must serve in the name of Jesus. It must be a religious social service we render. He must have the glory, or they will forget all about Christianity and think of us only as good moral folks.

---

## Forum

### *New York*

Do you know of any firms that publish in one or two-cent form the following pictures or where slides or either or both may be purchased?

The Lost Sheep, by Soord.

Breaking the Home Ties, by Hovenden.

### *North Dakota*

Please tell me where I can secure moving pictures for churches and what kind of machine I should have? Will an ordinary lantern do?

### *Oregon*

Can you give me the name and address of the company that makes an accousticon for church use? The receiving board is attached to the pulpit and the ear phones in pews.

### *Pennsylvania*

Please send me the names of companies selling printing presses and printers' supplies? We have the names and addresses of some but want more from which to select.

Please give me the names of firms where I can secure pictures for use in an illustrated sermon series?

Please give me the names and addresses of firms handling cabinet size photographs of the world's great religious paintings? I want a catalog.

I want a list of all the stencil duplicators on the market so I can investigate the same for myself.

### *Rhode Island*

Please give me the address of the apparatus for the use of deaf in churches or public buildings? There is a microphone on the pulpit and phones in the pews.

# SUPPLIES FOR CHRISTMAS

## Candy Boxes

All Christmas Candy Boxes, except No. 2, are  $4\frac{1}{4} \times 3 \times 1\frac{3}{4}$  inches in size. Handsomely printed on the best quality of strong cardboard stock. Delivery charges are extra.

**Order enough for your entire membership**  
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**No. 43. Christmas Eve.** A lovely Christmas Eve conception. Orange colored background with design in red, green and black. Has tape handle. Holds one-half pound. Shipped flat. **\$1.50** a hundred.



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**No. 2. Brick.** This box is designed for children. One side contains a Christmas picture. The balance of the box is of brick design. Can be used in building an imitation fireplace or wall. Size,  $4\frac{1}{4} \times 3 \times 1\frac{1}{4}$  inches. Does not have a handle. Printed in colors. Holds one-half pound. Shipped flat. **\$1.50** a hundred.



**No. 36. Christmas Toys.** An unusual box, picturing Christmas toys in red, green, orange, and black. Will please the children. Has tape handle. Holds one-half pound. Shipped flat. **\$1.35** a hundred.



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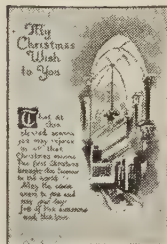
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Cards with a joyous sentiment to be used by superintendents, teachers, pastors, and Christian workers. Printed in colors. Size, about  $3\frac{1}{2} \times 5$  inches. With envelopes.

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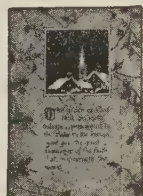
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Order from Our Nearest House



# School and College Fund Raising

REV. S. L. BLOMGREN  
*Courtesy The Hewitt Company*

There never has been a time in the history of this country when the power and influence of educational institutions were more needed than they are today. This is particularly true of denominational schools and colleges.

Crime and vice have left their dens and disguises and are now stalking the highways and byways of American life with disgusting impudence. Law enforcement ideals and agencies are succumbing to political corruption and public apathy. Penal and corrective institutions are neither reforming the criminal nor protecting the public by keeping the crime menace in restraint.

The disunited attitude of public opinion on the question of prohibition enforcement has paved the way for weakened moral standards on the part of an otherwise decent citizenship, and given encouragement and liberty to the already morally weakened half-world element.

In this discouraging environment young men and women are growing up, either under the influence of parents who are trying to guide them right and protect them, or without any guiding influence worthy of the name.

Church institutions, religious and lay leaders often have declared that Christian influence and training are the only sound methods of combating crime and immorality. The public schools of this country are not concerned with the Christian training of children. Their responsibility is textbook education with such beneficial influence of a social or moral character as may come from teaching supervision and contact.

The public schools are not combating the rise of crime by any direct methods or by any religious instruction. That is left to the denominational schools and colleges; therefore, such institutions are a true refuge for the children of citizens who desire for them education under Christian influence and with a thorough understanding of what constitutes morality and obedience to the laws of righteous living.

More and more the children from Christian homes will be entrusted to denominational schools and college education.

To what extent are these institutions prepared to meet this demand? How well are they bulwarked by facilities, teaching power and financial resources for this added responsibility?

Can any denominational school or college perform the greatest service, justify its existence and challenge the respect of all citizenship with indifferent facilities and impoverished exchequer?

It is a good thing for this country and the cause of Christianity that the leadership of sectarian schools and colleges is more concerned with gaining and disseminating knowledge to the young than it is with dollars and cents. But try as it will it cannot escape this problem by retiring to the cloister of intellectuality.

"Yes," the dean sighs, "we need so much money

to do our work, but we don't know how or where to get it." Very likely he is not in a position to know. It is a problem calling for an entirely different viewpoint than the dean can bring to bear upon it. It is an economic problem requiring business reasoning, analysis and experience.

The mental and spiritual attitude of the dean, the faculty and the governing board toward the institution and its work is highly important, but what is equally important is the attitude of its constituency (local, denominational or alumni). From these constituencies must come the finances to keep the institution alive and progressive. The interest of these groups is just casual until awakened to consciousness by an urgent need. The denominational constituency is so widely scattered that appealing for more interest is difficult and expensive.

When the custodians of such institutions avoid meeting squarely the financial problems until in dire straits, it usually is because they are unfamiliar with fund-raising methods or timid about making the approach.

Let reasons and conditions be what they are, these facts must be recognized:

The institution has been established.

It is doing the work for which it was established.

It is a community and denominational asset.

Christian citizenship is its product.

Its failure would be a discredit to the community and to the denomination.

Its work is necessary to the well-being of the country.

These conclusions being unchallenged, and the need for money recognized, it is the duty of the institution's custodians to get the money. If they do not try to get it, the community and the denominational authorities will be the first to wonder why. If they declare their needs, organize and raise the money, they will be praised for their progressiveness and courage. The responsibility is great. But is not the need and the institution worth any risk that promises success? There is no question about it, but—

*Why assume all the responsibility? Why take any risk?*

How many faculty members face their classes unprepared for the lessons of the hour? They carefully prepare their classwork with a view to making their instructive leadership as effective as possible. They refer to authorities who have specialized in certain subjects and whose works are assumed to be supported by wider experience and study.

If the safest course in teaching is to know your subject better than your students, then in raising money it is well to refer to some authority more experienced in institutional financing. It is experience that determines the best methods and the

What I write is not written on slate and no finger, not of Time himself, who dips it in the clouds of years, can efface it—LANDOR

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—Frank Irving Fletcher.

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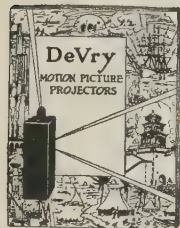
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We have listed some questions anent the place, purpose and reputation of the institution in community and denominational life as the officials, faculty, student body, membership of the denomination and the citizenship of the community recognize them. There are some other facts to be ascertained:

Is the work of the institution thoroughly understood?

Is it as close to denominational and community life as it should be?

Has the community or denomination contributed before to its support?

Has it engendered any ill feeling with any group of influential individuals or other institutions?

Is it forced upon a competitive basis with some other local institution or agency, or is it in a field by itself or co-operating with other institutions or agencies?

Has its enrollment increased or decreased? If decreased, why? If increased, why? Are the increase or decrease and reasons known?

Are its buildings and physical equipment such as to invite commendation from the denomination and community? Do they boast of it, ignore it or apologize for it?

Is the denomination, local community and surrounding territory well represented in its enrollment?

Is there any subtle or open effort to remove it from the community? Is there any other community endeavoring to get it? Is there any movement for amalgamation with any other institution?

What alumni strength has the institution? How widely scattered? How prominent? How active? How organized?

What prominence has the institution gained through research, institutional or individual accomplishment, special service outside of educational work?

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way to militant courage and action. More potent business methods must be brought to bear upon the problems, especially where financial needs are involved. And if in the face of these discouraging conditions so many denominational schools and colleges can live, and even press forward slowly, think what they could do and would do if once their financial structure was as sound as their faith.

Two outstanding facts worthy the full consideration of the head of a denominational educational institution where the financial structure is not complete are:

Denominational schools and colleges are important safeguards of Christian citizenship, and are needed now more than at any time in the country's history. They should be properly financed for the most effective service.

Professional service is available and of proven character. Counsel can be obtained without cost. Such service combines survey, analysis, salesmanship and advertising, just as necessary in raising money for philanthropy as in commercial enterprises.

Great philanthropic organizations such as the Rockefeller and Russell Sage Foundations are business organizations built by and around large gifts. They represent scientific charity, and the main activity is educational. They have taught thousands of benevolent-minded persons of wealth how to give for the constructive good of humanity.

Institutions of all kinds seeking popular financial support must recognize this growing understanding of real benevolence on the part of the general public, and make their appeals with the same consideration for economic soundness and maximum profit to the givers as do the great benevolent organizations just mentioned.

There is a profit in philanthropy. Men of means are just as ready to give as they ever were, but whereas once they gave and forgot, now they give and expect something. What they expect is the highest type of institutional service, better citizenship, less misery, better community spirit, and more Christianity in business. They may not talk much about it, but that is what they give for.

The denominational educational institution has a just claim upon the support of the citizenship of this country for the reason that its work is essential to the protection of American institutions and the social order. It matters not what brand of theology it operates under. The important thing is that it educates for practical living under Christian influence. It is performing a service, not merely for the man whose children it educates, but for citizenship in general.

If it is not properly financed then it is not performing the best service it could and the citizenship is not getting the most out of it. If it leads a hand-to-mouth existence instead of being properly endowed, then it is liable to be spasmodically asking for "alms" here and there, and comparatively few are giving comparatively little and the institution is losing its big chance.

Business, to progress, must have capital, and an educational institution, after all, is a business. It

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Thus did he answer God one day  
Upon a new Tiberian shore.  
And God said, "No, but you can say  
The word of love. I ask no more."  
And so across the hurried years,  
Across the mighty land and sea,  
Through calm and tempest, joy and tears,  
He bore the message faithfully.  
He bore it till the set of sun,  
Until his time and strength were spent.  
Today the service he has done,  
Beyond all speech, is eloquent.

Books are not made for furniture, but nothing so beautifully furnishes a home.—*Henry Ward Beecher.*

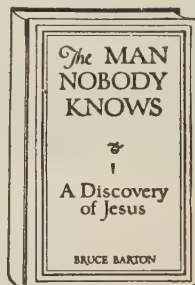
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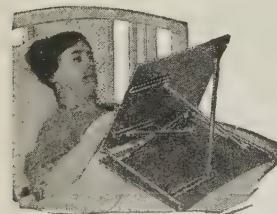
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## MEDITATIONS

(Continued from page 344)

spreadeth them out as a tent, to dwell in; that bringeth the princes to nothing; He maketh the judges of the earth as vanity. Lift up your eyes on high and behold who hath created these things that bringeth out their host by number; He calleth them all by names by the greatness of His might; for that He is strong in power; not on faileth. Hast thou not known? Hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not neither is weary?

He giveth power to the faint; and to them that have no might He increaseth strength.

They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint.

(1) Job 11:7; (2) 9:11; (3) 23:3; (4) Isa. 40:18, 21-23, 26, 28, 29, 31.

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### There IS a Fourth Dimension

and if we learn to live in it, if but for a few minutes each day, we shall be astonished at the results produced in our lives.

### Men and Women

who have wrought wonders have been they who have taken time to be *holy*.

### "Success in Life"

as a great salesman has said, "is a matter of head-work, not foot-work." And head-work of the highest order is a matter of illumination. And "illumination" comes only as we learn to be silent.

### "Be Still"

said the great Seer, "and know that I am God."

—Dr. W. H. MacPherson.

## MEDITATION

1. God is a Spirit; and they that worship him must worship him in spirit and in truth. The hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth; for the Father seeketh such to worship him.

2. It is the spirit that quickeneth; the words that I speak unto you, they are spirit, they are life.

3. If a man love me, he will keep my words;

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and my Father will love him, and we will come unto him, and make our abode with him.

4. Now there are diversities of gifts, but the same Spirit.

5. There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one Faith, one baptism, one God and Father of all, who is above all, and through all and in you all.

6. Now the Lord is that Spirit; and where the spirit of the Lord is, there is liberty.

7. Whither shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there; if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me. If I say, Surely the darkness shall cover me; even the night shall be light about me.

8. Behold, thou desirest truth in the inward parts; and in the hidden part thou shalt make me to know wisdom.

9. Create in me a clean heart, O God; and renew a right spirit within me.

10. Who is so great a God as our God? 1. John 4:24-23. 2. 6:63. 3. 14:23. 4. 1 Cor. 12:4. 5. Eph. 4:4-6. 6. 2 Cor. 3:17. 7. Psa. 139:7-11. 8. 51:6,10. 9. 77:13.

For future reference in connection with the Daily Meditation.

God is Spirit.

Man is His offspring,

created by Him, in His image, and after His likeness,

born of His Spirit,

hence God's man is not fleshly,

he is spiritual,

an heir of God, and joint-heir with Jesus Christ.

Understanding and realizing the Christ Truth,

man puts off the old way of thinking and living,

walking no longer after the flesh;

but living in the Spirit.

As a child of God,

he is sinless,

free,

healthy,

and whole;

having all he needs,

he is without fear,

or a care,

or a trace of anxiety;

because he lives not after the flesh,

but knows that he lives in God, Spirit,

and naught can pluck him out of His hand,

or hurt him,

or deprive him of any good;

he shall be the victor o'er sin, suffering and disease,

forever shining forth or reflecting,

God, Good, his Father in Heaven,

and Life, without beginning or end,

and Truth, the Christ character;

and Love, the Christ nature;

and Perfection, the Christ ideal.

Amen, amen.

—Dr. W. H. MacPherson.

## The Daily Mail

(Continued from page 293)

"Restore unto me the joy of Thy Salvation."

"Purge the Roll and be done with them and go on with those who are devoted and regular in their attendance." This may be the easy way. Ah, yes, altogether too easy to be the Christian way and the best way. No names should be removed from the records of those who have taken the decisive step of professing faith in Jesus Christ until an earnest effort has been made to restore them in the spirit of meekness and to arrest an insidious process of declension which has crept in unawares. A sympathetic talk with them by some of the leaders of the Church or, where possible, by the minister, may be all that is required to awaken them to a sense of their responsibility and spiritual danger.

Again a letter, kindly conceived, carefully worded and prayerfully forwarded to every one on the Roll who, for example, has been absent for three consecutive Communion or for a period of two or three years, as is the case sometimes, and whose name is still being carried because of the devotion of other members of the same family whose feelings are respected, or because of the reluctance on the part of the Elders to take the decisive action — a carefully prepared letter may prevent the permanent alienation of these people from the Church. It may express regret at their absence from Christian ordinances and indicate that they have been missed; it may cast suspicion and rightly so, upon the accuracy of the record of attendance; it may hint at the dangers of indifference and neglect in a matter where vows were solemnly taken; it may give a cordial and friendly announcement of the forth-coming Communion where vows may be renewed and where fellowship with other professing Christians will mean strength and inspiration. Such a letter has been used in my own experience on two occasions, once preceding the largest and most comforting and worshipful Easter Communion service it has been my privilege ever to conduct, the other where a very considerable percentage of those written to were won back. It was more than gratifying to see my red pencil mark in the Communion Register — followed, in scores of instances, by the Roll clerk's attendance mark.

The third class is made up of all those in the Congregation whom the minister has come to know in the course of the years (this is an argument favoring long pastorates) as being good men and women, regular in attendance at Church services, generous in their support of ordinances and recognized in the community as giving evidence of Christian experience. But they have never confessed their faith, the question may never have been put before them that in the interests of their own faith and in the interests of Him in whom they believed, they ought to show their colors frankly and fearlessly say where they stood. Their place is not in neutral territory but in the army enlisted to do exploits for the King. The following letter was sent out to a considerable number of people very carefully chosen and with

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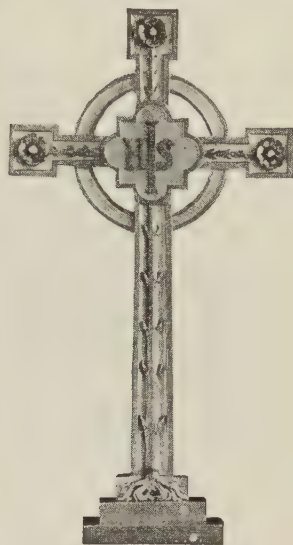
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results that were of permanent benefit to Church and people alike:

"Dear Friend:

"Some of the most beautiful thoughts of our religion cluster around Easter and the Communion season. We await the renewal of life in nature and we rejoice in the triumph Jesus Christ achieved through love and the unconquerable power of sacrifice.

"You and I must be definite in our attitude to these great matters. The pose of neutrality will not stand the strain of His presence. 'He that is not with me is against me,' is a clear enough statement for anybody.

"Hesitation today makes decisive action more difficult tomorrow. Secret discipleship is a snare. A half-hearted religion will never crown Him Lord of all. There is more hope for those actively opposed than for those who vaguely imagine that 'somehow' they will find themselves in his company. We do not drift into spiritual elevation and fellowship. On the contrary the policy of religious drift is the abandonment of hope.

"The key to the Christian life is definiteness of purpose. Opportunities for great decisions do not often occur. Accepting the mastery of Jesus in our life we shall gladly acknowledge our allegiance to Him. If it is a good thing ever to profess Him it must be a good thing now.

"In my mind you are placed on his side and I write to tell you so and to say that I want to see you *register your devotion* to him by taking your place openly among his followers. We are very imperfect and, I trust, we know it, but our confidence is in a perfect Leader and Saviour.

"How go about this matter? First *decide*. Stand apart from the weaklings who cannot make up their minds. Then come, if you can,

to the meetings being held in the Church during each evening next week. Quiet talks will be given bearing on the question. Then, and in any event, let me know your decision.

"There are no questions of business or social engagements to be compared with this one in importance. *To will to be on the side of Christ is to be there.* To be there is to have the courage to say we are there. There is no time like the present. I shall look for you.

"With kind regards, I remain,

"Yours sincerely,"

Among the seventy-nine new members received on profession of faith on this occasion are some of the most devoted and active Christian workers in the Congregation. There are many ways of bringing the love of God home to the hearts of men. The writer has in his possession a heartening letter received from the Chaplain of a Sailor's Institute in Liverpool in which he relates the experience of a sailor who was addicted to drink and who, while in port at Montreal, obtained a copy of a daily newspaper containing a short sermon of mine which discussed the very weakness to which he was exposed and indicated the remedy which the Christian religion offered. The result was that three months later he arrived in Liverpool, as he himself termed it, "a new man." He had the sermon by heart and it bore visible evidence of having been read apparently by everybody on board. If the cold printed page can be used of God in so wonderful a way, how much more the kindly human message that goes from pastor to people known to one another for years. If it be true that "a word fitly spoken is like apples of gold in pictures of silver," it is equally true that a word kindly written may be the finely-tuned message used by the Spirit of God to touch the human heart, "And chords that lie buried shall vibrate once more."

## What Attracts People to Church?

What attracts people to church? Why do those who love it come? Why do others not love it and not come? How can we of *The Expositor* brotherhood meet the problem of leading the unchurched to love the church and come to it? These several questions present the one question of church attendance, which is a very old, a very vital, a very difficult question, and a question that never goes out of date or becomes untimely. It is one which should be frequently and frankly faced and which, well considered, must always result in good.

Why do people love the services of the church? Why do they attend? What brings them? A social instinct does. The church is a social organization. Aside from any religious opportunities or advantages people like to go where others go. At church we meet friends, make friends and come into social contact with others. At church there are opportunities for social converse and cultivation such as are universally valued and enjoyed.

The music brings them. People almost universally love music. They love to sing, to hear singing and to learn to sing. There are opportunities of gratifying and cultivating our musical taste by attending church services which are of no small value to all. The preaching attracts many. To say nothing of its spiritual helpfulness, there is great, intellectually stimulating and educational value in listening to good preaching. A young man or woman goes to college, a large part of the lessons are taught by the lecture system. Many fail of having any adequate idea of how much educational value there is in listening week after week, year in and year out, to the sermons and lectures and addresses from their pastors—men of education and refinement and intellectual alertness. The church is the people's university. This is no small part of the reason it is loved and many delight in its services. The impulse to worship influences many. Man is a worshipping

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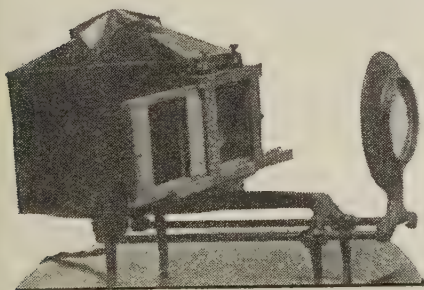
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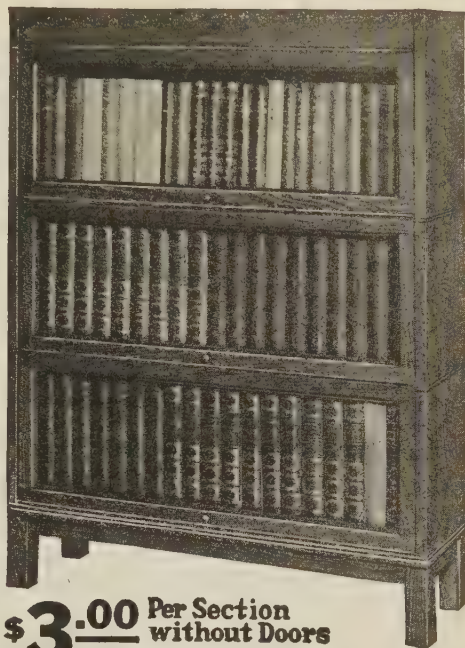


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animal. He has an instinct for social worship and appreciates the privilege of meeting with others to engage in the exercise of praise and prayer and adoration to God. Spiritual homesickness draws. The church is as truly the spiritual home of God's people today as was ever the Tabernacle to David when he cried out, "My soul longeth, yea, even fainteth for the courts of the Lord!" What a sad, uneasy thing life must be without a home! There is no sickness more bitter than homesickness. We believe there is just such a restlessness, an uneasiness, a homesickness of the soul, which every Christian must feel who lives without a church home. We all need the church as a resting-place for the soul, as a feeding-place for the soul, and as a place of mutual sympathy and help. God calls his church a family, and people love it for the family privileges it brings.

But why do others not love it and not come? There are some who hate the church. Why do they? In many cases it is simply because it rebukes them for their sins. There are satanic men and women—men and women who wish to do wrong, deliberately choose to do wrong, and do not wish to be reminded of, or reproved for, the evil they do. So the very sight of a minister or of a devoted Christian gives them pain, and they deliberately, persistently and most bitterly oppose the church and all the good it represents in the world. The real reason for this is that "the carnal mind is enmity against God."

There are others who have simply grown indifferent through neglect. There was some cause by which they were hindered from coming for a time, and then simply "got out of the habit of coming." We know of a young man in college who was very fond of reading and intellectual pursuits. Soon after graduation he had to take hold of very important business interests which took all his time and energies. Much as he loved them, he testified that he soon found himself getting out of the habit of reading and of making any effort toward intellectual improvement. Fathers with their engrossing business interests, young mothers with their little children; young men and young women with the attractions elsewhere, to recreation or sport or visiting; boys and girls as they begin to grow up and think that they are "too big" to attend church and Sunday School, many such for a time "fall out of the habit" of church attendance, and ere they know it have fallen into that very large class who do not hate, but are simply indifferent to the church's claims.

There are yet others who really do not know of the church's value. They have not been brought up to attend, or they dropped out too early to have any conception of what they are missing by not attending. There are many of this sort—more than we may think. They do not hate the church; they simply do not know the church. They do not see that it has any value to them. They know that others attend its services, but they see no reason for it. They tolerate in them the notion that prompts them to attend, but scarcely ever think of such a thing as the church having anything to offer that would appeal to themselves.

How can we meet the problem of leading the unchurched to love the church and attend upon its services? This is universally recognized as a very grave and difficult question, hard indeed to answer. We do not claim to be able to give it any full or adequate answer, but only hope to offer a few suggestions that may be of value. For one thing, get the children. Some one has said, "You can make something out of a Scotchman if you catch him young." That is true of others besides Scotchmen. Catch young people. Make every possible effort to get the children, of all sorts and conditions, and then to keep them. Use the Sunday School with its cradle roll, kindergarten, primary department, intermediate department, senior department, adult classes. Use Young Peoples' Societies and children's bands, church leagues, junior choirs, orchestras, mission bands. Get a reading room and a game room and a gymnasium, if you can, in connection with the church. Use every possible means to get and keep the young.

Then reach parents through their children. Get them to church or Sunday School or to gatherings of the various societies to see their children. They will thus grow interested through their interest in their children. We can also have something especially for parents, as Parents' Day, and Mothers' Meetings, and Mutual Improvement Clubs, and Home Department studies and House-to-House Visitations.

By persistent invitation. This is a day of advertising and of personal solicitations in business. Let us use the same means in "our Father's business." To get one who has been neglecting the church present, even for one time only, may kindle or re-kindle interest. It may lead that one to Christ. Half the difficulty is that people do not get within reach of the gospel. Let Christians universally keep the matter in mind and call and speak and invite and use every means possible for inducing those who neglect church to attend, and the result would be a great awakening of interest in the church and a mighty ingathering into it.

By increasing hospitality when people do come. Give a good seat to every stranger. Be very friendly. Let all comers see that the church wants them.

By a whole-hearted and winsome preaching of the gospel of Christ, fellow pastors. The gospel is good news. Let it be preached in the spirit in which good news is given. Earnest, interesting, faithful preaching of the gospel, good singing, good ushering, good lighting, good heating, good ventilation—these things will go no little way toward solving the problem of how to lead the unchurched to love the church and attend its services.

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"In the home, it is kindness;  
In business, it is fairness;  
In society, it is courtesy;  
Toward the unfortunate, it is sympathy;  
Toward the fortunate, it is congratulation;  
Toward the strong, it is trust;  
Toward God, it is reverence and love."

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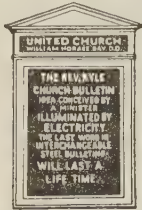
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## A Rural Opportunity

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There was a time when some folks used to say, "any one can be a farmer, or any one can be a country preacher," but that day has now gone and the farm is calling for trained men to till its soil, likewise the rural pulpit is looking for trained men to lead its people.

In view of the fact that the rural church today presents an opportunity, there is associated with it some problems worth our consideration.

Many of the farmers today are renting their farms and are going to the town or city to live. This brings in a moving population which sadly affects the social conditions and the church, in fact, a moving population will affect the church when it will not affect any other organization. Therefore the property owner who lives on his farm does not present so great a problem to the pastor because he is a fixture, while the tenant is constantly on the move. One with authority has said, "that one-half of the farmers in the country are laborers." This class of people is not associated with the church because they are always on the move.

It is fundamentally true that the church is bound to deteriorate when the population changes from owners to renters. They are not vitally interested in the church knowing that they will not be long in the place. A nation that urges ownership need not worry about Bolshevism in the future because Bolshevism does not come from ownership. Therefore we must interest ourselves in helping to create permanent residents.

Another problem that has always confronted the rural church is the lack of proper social activities for the young people, especially between the intervening months from November to March. Young people are bound to find social life somewhere, and if the church fails to seize this opportunity then she has failed in her great task in training leadership.

One great trouble with the rural church of the past, is, that it has neglected to look beyond its nose, they haven't been looking at folks beyond their own crowd. The church hasn't adjusted herself to the new conditions. The church building hasn't been adequate to house modern ideas or to supply the present generation of young people. The rural church should be the power house that gives life and vision to the community.

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## How to keep Church interest alive

Church interest is just like any other interest: it must be kept alive with repetition and a variety of appeal, for there are many interests crowding the average person for attention. Certainly, the center of church interest will always be service to the Deity, but that service is viewed from almost as many angles as there are types of people.

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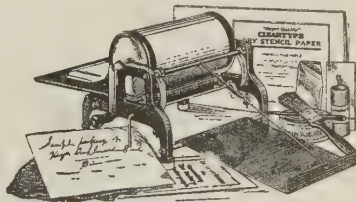
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big program and it hasn't reached its goal yet. The rural church above all rural organizations has the supreme opportunity to supply the needs of the whole man, and God forbid that our eyes be closed to this opportunity.

The church should put on a survey and study the needs of the town, and if this is done in the majority of rural communities, the committee will be surprised to learn that the farm barns are better than the majority of homes, and that the barn is also more modern than the rural school. We have been educating our boys and girls away from the country, and have been teaching them subjects rather than ends.

What a blessing it would be if an educational program could be put on in the rural school to appreciate more fully, nature, health, and home. The girls should have home economics classes, and the boys a course in rural economics.

There is much more that could be said in connection with this subject, but let us turn our attention to the church.

Evangelism should be the watchword of the rural church. It should be written upon the heart of every Christian, and should be keenly felt in the atmosphere of the church. I am not referring to the type of evangelism that lasts for a period of three weeks, then is forgotten until the following year; but a constructive program of evangelism lasting the entire year, meeting the needs of the community and the personal needs of the people.

The annual revival has been the chief method of evangelism in the country since the days of the Methodist circuit, in fact the rural church has heretofore depended almost exclusively upon this for its membership, but if we can instill within our hearts and in our curriculum a yearly program of evangelism we will see the rural church resurrected from the shadows to become the beacon light of the community where souls will be seen kneeling at the altar, not periodically, but constantly.

The success of this modern type of evangelism rests primarily in the Sunday School, for in the field of childhood and youth we find the richest opportunity for evangelism. The Sunday School teacher should realize her opportunity and should avail herself of the opportunity to mould and shape the character, and life interests of those pupils under her care. Teaching young people is not a burden or an obligation, but an opportunity.

The future of the church, the community, the country, will rest upon these young shoulders. Are we preparing them for this task? Oh pastor, Sunday School teacher, religious worker! parents, let us prayerfully seize this opportunity. If we do not train them so they will be able to carry on the work of the church, the community affairs and the government better than we are accomplishing these tasks at present, then we have failed. As we face this opportunity let us take Christ by the hand and be led by Him.

There are about fifty-five millions of people living in the rural sections of our country, out of this number, only about twenty millions belong to the church. This presents a challenge to us to

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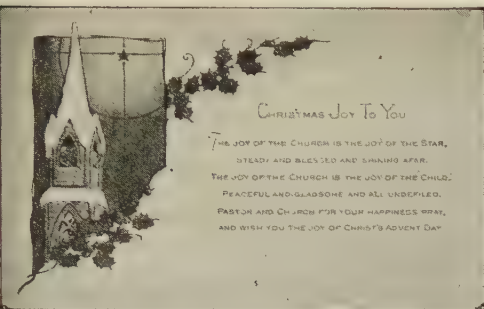
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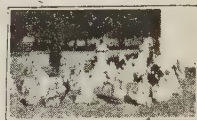
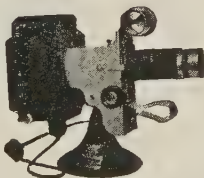
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study more intensively our community needs, and those individuals outside the church, to see wherein we may lift them out of the darkness of their sins and indifference, and into the light and love of Christ Jesus our Lord.

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I trembling walked before the Lord.

### II. The Son (History)

I saw the cross far down the road—  
The bearer drop beneath the load;  
Then faintly fell upon my ears  
The mocking murmurs, jest, and jeers;  
And shrinking from the hissing horde,  
I walked far, far, behind the Lord.

### III. The Spirit (Experience)

My path became a thousand ways  
Enmeshed among a human maze;  
It led amid the crowd and din  
To a still, small place and voice within.  
With burning heart and calm accord  
I started walking with the Lord.

—Interlaken, N. J.

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A bulletin from the Committee on Co-operation in Latin America says:

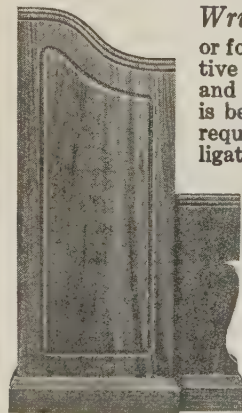
An event of unusual significance in the publishing world and in the Spanish-speaking Protestantism is the publishing by Jorro, one of the biggest publishing houses in Madrid, of a translation of "The Meaning of Faith" by Fosdick. It is probably the first time that a large secular publishing house in the Spanish-speaking world has deliberately disregarded the criticism that will be brought on it by reactionary forces and put its imprint on a Protestant book, so distinctly religious that it contains scriptures and prayers for daily study. It is significant both of the growing openmindedness of Spain itself and of the belief of publishers that the Spanish reading public, especially in Latin America, is now ready to buy a book which argues, from the scriptures themselves, that Faith and Science can both be ac-

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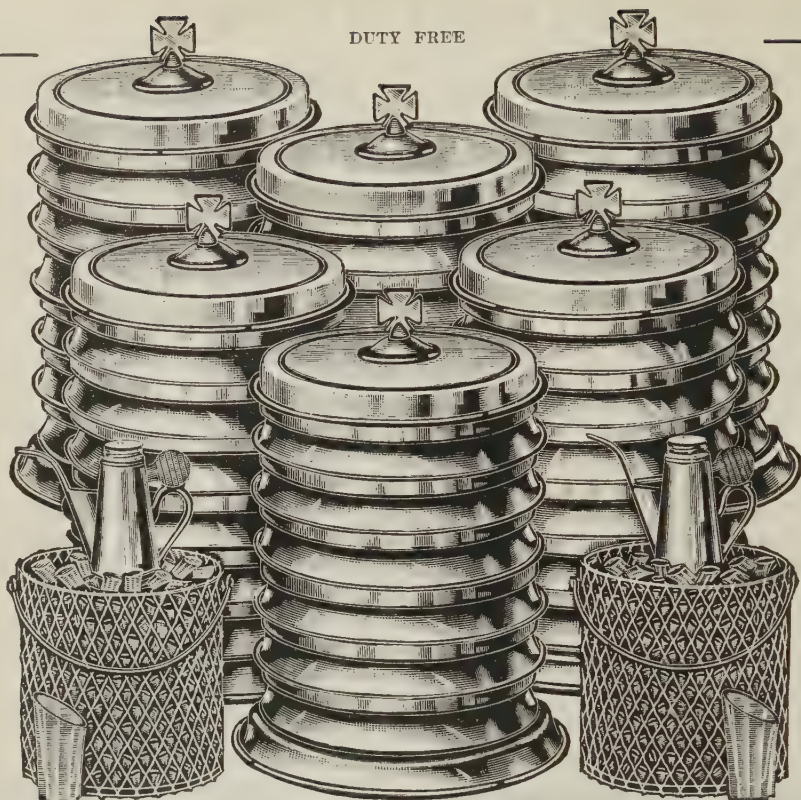
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In spite of hardships, the rural pastorate has its attractions. There are present advantages and the future has promise. More attention is being given rural conditions than formerly. The churches are establishing departments to deal with country problems. The ministry is being trained to deal with them. Colleges and seminaries are teaching the students how to cope with special conditions. Institutes are being held all over the



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nation in which both the pastor and the church are benefitted. Specially trained workers are going into given areas to analyze conditions and suggest remedies.

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Rural living conditions are improving. Health officers, farm demonstrators, home economics agents have gone into every section of the nation with their material gospel. Many farms now have city conveniences. Progressive papers, good magazines and more books are going into rural homes. Country young men and young women are going to college to bring back home better things. The farmer's vision is broader. He no longer objects to increasing the pastor's salary or providing a better home for him. His heart has always been kind. Many times, at the worst, the rural parsonage was as good as the average home of the membership.

The rural congregation is not cold. Theory, scholarship and logic are not appreciated so much, because they are out of range, but the fountains of the soul are more easily broken up by the simple, stirring Gospel than other people's. The farmer's warm heart makes him kindly disposed toward his pastor, who is held in high respect. Rural faults are those of environment. They are not inherent.

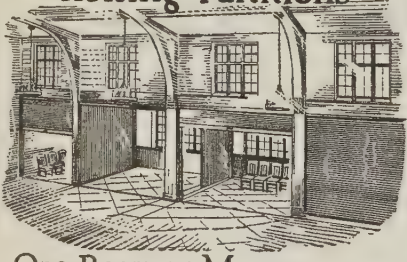
The country minister has plenty of room for his children to play. City play-grounds and supervised play are theoretically good, but it is to be doubted if there is any better play than the safety and freedom of the fields, streams and woods. There is communion with nature. There are pets, which every child should have. Such freedom, exercise, and other training make for broad minds and deep souls.

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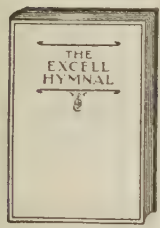
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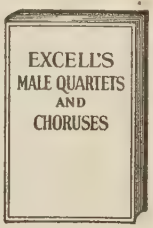
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small rural churches, so that the pastor may live among them at some central point and thus do away with the absentee pastorate. This provides leadership, which surely strengthens any church. The people are ministered to in sickness and affliction, with some chance of developing greater piety through touch with the preacher. Several churches co-operating with a resident pastor are able to reach any nearby waste place, providing the gospel and possibly organizing a church.

One-room rural schools are being consolidated. Large rural High Schools are being established. Children for miles are brought to these schools in busses provided by the state. Libraries are being established, educational movies and lecturers are often available. Thus the rural preacher's family in many instances has advantages formerly denied them. The day is not distant when these advantages will be within reach of all rural people in America.

Hard by the consolidated rural school is arising the consolidated rural church. There are only a few at present, but the future promises great increase. As many as eight small, struggling churches have been known to unite into one large church with more than 1,000 members. Their several properties disposed of, they have erected an adequate building centrally located with two or three auditoriums, a properly equipped Sunday School plant, a library and reading-rooms; in fact a well-equipped social center with electric lights and sanitary connections. Busses bring those living at a distance who have no means of transportation. Such a plant is kept open all the time with a well balanced, seven-days-a-week program.

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